

Christian Herald

APRIL 1957

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APRIL, 1957

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Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to co-operation with all who seek the establishment of a more Christian world.

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ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N. Y.

The Inside Story

"**He is not here**, but is risen!" You can almost hear the angel's words as you look at Woodi Ishmael's cover painting. All during work on this picture he said he had the feeling that this was not just a historical event but a message greatly needed today. A native Kentuckian, grandson of a Methodist minister, Woodi lives with his wife and 12-year-old daughter in Larchmont, N. Y. His special enthusiasm just now is painting Air Force scenes on location at various air bases throughout the country.

Guitar pickin' Dallas M. Roark (*Getting Past the Preacher*) is pastor of an "open country" church near Bonaparte, Iowa. He and wife Elaine have served there for two years since his graduation from Northern Baptist Seminary, during which time he has chalked up 19 hours of graduate work at University of Iowa.

Visual aids expert William S. Hockman has learned that *It's Not Easy to Visualize the Bible*, having worked with visual materials since 1924. Currently he is Christian Education director of First Presbyterian Church, Glens Falls, N. Y.

Almost everyone will recognize the name of Mayling Soong Chiang (*Easter Is for You*) as that of the gracious Christian lady who is wife of Generalissimo Chiang Kai-shek. The prayer groups she organized in Formosa have had widespread influence.

Coming in May: Billy Graham restates his convictions and assures the public, "I Have No Intention of Quitting!" Also the first of a series on religion in America, state by state—"Iowa," by Marcus Bach; an exciting story of escape during the recent bombing of Egypt, the provocative "Church Membership Is Too Easy," PROTESTANT CHURCH section with its discussion of steeples, oldsters, fire prevention, church records, and more.

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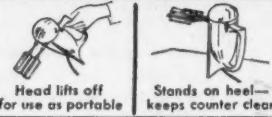
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Dr. Poling greets Col. Dean Hess, the preacher-pilot of Korean War fame.

DOCTOR POLING answers your questions

Suez and Panama

In "Back Talk" of February the letter, "Epithets and Enthusiasm" takes issue with CHRISTIAN HERALD's criticism of France and England in the Suez affair. The letter concludes, "Whom would you brand as the aggressor if, for instance, Colombia, South America, had taken over the Panama Canal and the U.S.A., as it certainly would, had moved in to defend its vested rights?"

ILLINOIS

MRS. C.J.Z.

Here I do print the "facts" as of the letter which contained the above question: The Panama Canal was built on land which had been deeded in perpetuity to the United States by the Republic of Panama in the Treaty of 1903. Panama surrendered to the U.S. with no qualifications, all rights, authority and sovereignty to the U.S. "forever"!

"Thou" or "You"?

Do you use the personal pronoun "You" in your pastoral prayers?

NEW JERSEY

R.K.

My personal preference is "Thou,"

but I quite understand the preference of others for the pronoun "You." It is a matter of preference and taste, I think.

Madonna Advertisement

We are amazed and shocked by the advertisement for Hummel's Madonna in the February issue. How could you, a strong Protestant leader, allow such a symbol of Roman Catholicism to be advertised in your magazine?

RHODE ISLAND

MRS. N.P.

Protestants as well as Roman Catholics accept Mary as a historical figure. Protestants of all denominations and sects use Christmas creches with Mary, the Babe and other figures. An associate of mine asked, "If one is to have other Hummel figures in his home, is it less religious or indeed less Protestant to have one of Mary?" My mother taught me to love Mary, mother of Jesus, when I was a little boy and particularly I liked the Madonna pictures.

No Survival?

Have you seen the shocking statement by Earl Bertrand Russell, pub-

lished in a recent news weekly? What can be done to stop such evil releases?

VERMONT

K.P.K.

Yes, I have seen it. ("When this question is viewed scientifically, and not through a fog of emotion, it is very difficult to see any reason for expecting survival. . . I see no reason to suppose that the universe takes any interest in our hopes and desires . . ." etc.) This man is so confirmed in his pagan intellectual excesses that he carries little weight among even his fellow pagans! Actually, in my opinion he brings into sharper focus the verities of our Christian faith.

Lip Reading

Can you tell me where I may secure information with regard to learning "lip reading"?

CALIFORNIA

W.M.C.

The American Hearing Society, 1800 "H" Street, N.W., Washington 6, D.C., will, I am sure, send you complete information.

Gates of Gaza

I have read the statement recently that the gates of Gaza, which were carried off by Samson, weighed several tons and that he carried them 40 miles. Do you know anything about this?

IOWA

S.S.

I do not, but I do not believe they weighed several tons and I am equally sure Samson did not carry them 40 miles.

Senator Kennedy's Family

Would you express your opinion of the enclosed clipping concerning U.S. Senator John Kennedy of Mass.?

VIRGINIA

L.H.J.

Yes. The clipping refers to Senator Kennedy's address before the wine and beverage industry at a Brandeis University gathering. The Senator, as quoted, said: "My grandfather had a saloon and my father was in the liquor business. And I don't usually get such a warm reception from people to whom my father sold something!" Here is my "opinion": the brilliant young Senator spoke the truth; he always does—even when he discusses his family's long-time business interests!



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CHILDREN IN DANGER!

"This is a fervent request that you will rescue my five children from great danger. The oldest is only 11. My husband cannot do any work because, during the communistic guerrilla warfare, their great cruelty and destruction drove him out of his mind, and naturally he is unable to help. I am struggling to provide the bare necessities of life for my little ones. With the greatest of difficulty I manage to secure just a loaf of bread, and this not every day.

"We had a small bit of property, but the communists destroyed it, and now we are in the streets. My children have developed bronchial trouble. I cannot send them to school because I do not have the money to buy them bread, let alone pay for their schooling, books, etc. (In Greece, there is a small registration fee for each child who attends school, which the very poor cannot possibly pay.)

"Our poverty can hardly be imagined, and whatever you can do for my children—food, clothing, anything—you will save them and God will reward you."

Angeliki Belli

Do you ever have to wonder *when* you will eat again, as this family does? In Greece, where one third of the population makes less than 25¢ a day, this situation is not uncommon. But can we be comfortable sitting in front of our full dinner plates, knowing that with only \$1.00 we can provide 22 lbs. of surplus food to these gaunt, sickly, despairing ones? That with \$6.00 we can ship them a bundle of clothing; that with \$15.00 a month we can provide home care for a child? Nor should we be content to stop there, but seek to bring God's Word through gifts of Bibles and Testaments to the spiritually starved also. Ask the Lord what He would have you do, and write to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. H, P.O. Box 423, New York 36, N.Y. (In Canada write to 90 Duplex Avenue, Toronto 7, Ontario.)

By RUTH C. IKERMAN

My Year of No Giving

"I'M ABSOLUTELY THROUGH with giving. This is the last 'good cause' to which I will contribute either time or money."

I said it, and I meant it. For one whole year I stuck to it. Then I decided that although the various calls for giving needed me, I needed them more.

My decision to stop giving came at a time in my personal life when I wanted to strike back at something. I was sick and tired of being good old reliable me. I would stop being such a softie when somebody wanted money for his favorite cause, a cake for the bake sale, or somebody to stuff envelopes.

It seemed to me that good causes kept tumbling down on my head like a crowded cupboard which has been disturbed. I decided to let the mail requests accumulate. When the desk box got full I took them outside and burned them in the incinerator. "There, that disposes of them," I told myself.

But it didn't. For, there were the appeals that came over the telephone. It always seemed to ring when I was in another part of the house.

"I asked for you on my ticket list, so we could have a nice little visit," said the acquaintance at the other end of the line. She wanted me to buy my usual tickets to the benefit nearest her heart.

I told her I had decided this year to buy tickets only to those affairs which I could manage to attend, and I didn't think I would be available at this particular date. Well, couldn't I give the ticket to somebody else, if I really wanted it used? I was sorry, but I couldn't. My solicitor said finally that she would call me next year when the party was again being organized and she hoped I felt better by that time.

The better part of a half hour had already been consumed in behalf of this benefit, and all I had managed to do was offend the volunteer who, after all, was giving her time to call me. But at least I had kept to my resolve, I told myself grimly, and maybe they would forget about me by next year. Six times I went through this routine for six major benefits in my well-organized home town.

Then there were all the times I said I wouldn't be able to bake a cake for the food sale. You'd think that would have given me time to do more baking for family or friends. But it seemed that I did even less, for in the past I had fallen into the habit of putting some extra cookies or another pie into the oven when baking for the food event.

Then there were the people who rang the doorbell asking for clothing for rummage sales, as well as the solicitors for institutions collecting material for the handicapped to renovate. *(Continued on page 74)*

HUNGARIAN REFUGEE FUND

Vienna, Dec. 31, 1956

We, the undersigned, wish to state our approval and recognition of the interdenominational Protestant ministry achieved by the Rev. Douglas G. Stewart, director of the European Evangelistic Crusade (Evangelische Europa Mission), among the many thousands of Hungarian refugees, who fled into Austria. He and his missionaries have performed a most definite and invaluable service for the cause of Christ among these homeless and destitute people. This Christian ministry has been evidenced in the following manner:

\$60,000 of food and clothing together with Christian literature has and is being distributed among needy Protestant refugees in Austria and suffering Protestants in Hungary. The spiritual needs of the refugees have been met, in that Rev. Douglas Stewart has been responsible for the printing of 100,000 Gospels of St. John, 10,000 New Testaments and 200,000 tracts in the Hungarian language. This distribution and purchasing of Scripture portions has been vitally important as present supplies of Bibles have been exhausted.

Besides this, Rev. Stewart has completed and payed for a Hungarian hymnbook, together with music, with fifty of the best Protestant Hungarian hymns, taken from the Hungarian Reformed, Lutheran and Baptist hymnbooks.

In closing we wish to emphasize that a definite work has been accomplished by Rev. Douglas Stewart and his Mission in that they have laid a very important groundwork for the future spiritual and physical aid among the Hungarian refugees.

Last, but most important of all, Rev. Douglas Stewart has been instrumental in rescuing individuals and families out of Hungary into the freedom of the West, at great personal risk to his own life.

(signed)

Prof. D. Trombitas
Professor of Theology, Presbyterian
Church, Vienna, Austria

Prof. Dr. G. K. Entz
Professor of Theology, Lutheran
Church, Vienna, Austria

Dr. S. Haraszti
Vice Principal Baptist Seminary
Budapest, Hungary

Karl Zedlacker, Director of Austrian
Y.M.C.A. and
Member International Y.M.C.A.

Helmut J. Goldschmidt
Protestant layman and journalist
Vienna, Austria

THE FOREIGN SERVICE OF THE UNITED
STATES OF AMERICA

Vienna, Austria
January 8, 1957

To Whom it may Concern:

This is to certify that I have personally observed and come in contact with the activities of Rev. Douglas Stewart among Hungarian refugees. I have been very pleased to note that his work places its main emphasis on the spiritual needs of the Hungarians.

Rev. Stewart's missionaries have held evangelical meetings wherever possible in the camps and have distributed, in addition to material aid, hundreds of thousands of Bibles, New Testaments, Hymn Books, and tracts in Hungarian to the refugees.

The great disillusionment which has fol-



Copyright, 1957. Used by permission of Rev. Douglas Stewart

Newly arrived Hungarian refugee child looks to the West for hope, a home and freedom.

lowed the years of Communist indoctrination is greatest among the Hungarians who were idealistic Communists. Rev. Douglas Stewart's work has been directed toward filling that vacuum with spiritual values in the lives of these people. The need is great and I am glad that Rev. Stewart and his co-workers have done so much toward filling that need.

(signed)

David S. Lusby, Vice Consul
Embassy of the United States of America

From the very first day that the Hungarian Refugees began to stream across the frontier, the missionaries of the European Evangelistic Crusade have been giving physical and spiritual aid to these hungry and homeless people.

I am personally supervising our relief ministry to the Hungarian refugees. I have seen their appalling physical need, as well as their need for the comfort of God's Word and the message of salvation in this tragic hour; and since I speak the Hungarian language



I was able to gain their confidence and to work more closely with them.

The EUROPEAN EVANGELISTIC CRUSADE is continuing to send physical and spiritual aid to the Hungarian refugees who still continue to escape into Austria daily. HELP THESE COURAGEOUS PEOPLE NOW IN THEIR HOUR OF DESPERATE NEED. These are moments of crisis and momentous change and we cannot wait to help the thousands who are suddenly homeless, sick, hungry and comfortless. THEY NEED YOUR HELP NOW!

As God directs and touches your heart, please send \$1.00, \$5.00, \$10.00 or \$100.00; but send it today and mark it "Hungarian refugees." WE NEED YOUR PRAYERS AND WE URGENTLY NEED YOUR SUPPORT NOW!

Yours on behalf of the Hungarian Refugees,

Douglas G. Stewart

Douglas G. Stewart
Director

Please address all correspondence and gifts to:

HUNGARIAN REFUGEE FUND

Rev. Douglas G. Stewart, F. R. G. S.
EUROPEAN EVANGELISTIC CRUSADE, INC.
811 Westview St., Dept. C
Philadelphia 19, Penna.

Dear Sir:

With a glad and willing heart I enclose \$..... to help alleviate the physical and spiritual needs of the Hungarian Refugees.

NAME

ADDRESS

CITY..... ZONE..... STATE.....

"I Remember"

Selected by RACHEL HARTMAN

DO NOT be worried because your hair is getting white. I think that color is quite as respectable as any other: that is the color of the snow, and of the blossoms, and of the clouds, and of angelic habiliments.

Do not worry because the time comes on when you must go into the next world. It is only a better room, with finer pictures, brighter society and sweeter music. Robert McCheyne, John Knox and Felicia Hemans, John Milton and Martin Luther will be good enough company for most of us.

The cornshocks standing in the fields will not sigh dismally when the huskers leap over the fence, and throwing their arms around the stack, swing it to the ground. It is only to take the golden ear from the husk. Death to the aged Christians is only husking-time, and then the load goes in from the frosts to the garner. May the clouds around the setting sun be golden, and such as to lead the "weather-wise" to prophesy a clear morning!

—T. DeWitt Talmage
(from an 1892 editorial)

FORGIVENESS is the fragrance
the violet sheds on the heel
that has crushed it.—MARK TWAIN

From Alice Shell, Pine Bluff, Ark.

*Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives, they were not blind to Him;
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.*

*Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came.*

Sidney Lanier

From Mrs. J. Hubbard Lloyd, Arlington, Va.
and Mrs. E. L. Spohn, Redding, Calif.

LET US be silent about things
which are a discredit to
Christian character. Remember, you may yourself deserve
rebuke one of these days; and
as you would like this to be
done gently and privately, so
keep your remarks upon others
within the happy circle of
love.

—Charles Haddon Spurgeon

The little country churches
That dot the rustic view—
Though small and unpretentious
Are peaceful havens, too.

The week of care and worry,
The burden, too, of sin,
Are left outside their portals,
For peace and rest within.

No dome or spire imposing,
Nor light from stained glass tall,
But bright and pure the sunbeams
Through plain glass windows fall.

No voice of hired singer
Is borne upon the air,
But grateful hearts express the joy
Of those who gather there.

Oh, little country churches—
Like pure, white sails are seen,
Upon the ocean's billows
Sailing in seas of green!

—ALDA B. WHITE

FANATICISM consists in re-
doubling your effort when you
have forgotten your aim.

—George Santayana

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.



Please God, set me free!



The anguished cry of a man trapped by a habit he suddenly realizes is destroying him. How often we who work at the Bowery Mission have heard it . . . and how it always lights up our hearts with hope! For it means that here, among the hundreds of poor derelicts who pass through our doors each day, is one who can still be saved!

We know he can be saved, because he so desperately wants to be saved. He's not "just another bum." He has not yet crossed all the way over into the dark night of frustration and defeat. Drink may have left him jobless, homeless and friendless; yet it has only numbed his mind and spirit — not yet destroyed them. And now, staring into the black abyss he sees opening beneath his feet, he is suddenly, terribly, afraid. He will do anything to free himself — but he can't do it alone. He needs help.

Here at the Bowery Mission eager hands stretch out to him in warm welcome. Here he is fed and bathed and clothed and rested. He is given the medical care he will need during the difficult days and weeks ahead. Most important of all, here his heart is rekindled with the faith and hope in Jesus that will sustain him now and for the rest of his life.

How inspiring it is to see these men take up their place in society once more! Restored to their families, happy in useful jobs, looked up to as decent members of the community — now they may hold their heads high as any man. And yet, but for people like you, these very men would today be dragged down into the permanent oblivion and despair of Skid Row.

For without you this happiness, this almost daily miracle could not come to pass. Jesus, Who hears the heart-rending pleas of these troubled men, wants them to be set free — and He uses the Bowery Mission as His humble instrument. But it is only your dollars that make the healing work of the Mission possible. Won't you help some poor, bewildered man to find his place in God's sun again? Send your contribution today!

BOWERY MISSION AND YOUNG MEN'S HOME
Business Office, 27 East 39th Street, Room 723,
New York 16, N. Y.

I want to help some poor, homeless man find his way back to a decent, useful life.

I enclose my gift of \$.....

(Note: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return.)

Name.....

Address.....

City..... Zone..... State.....



THE NEWS

• AT HOME •

INAUGURAL: The Bible used in the Presidential inauguration is a reminder that most of us own a Bible that has some relationship to a person or event in our lives. The particularly cherished copy of the Book not only retains all its values as God's Word, but catches up and forever expresses a mother's love, a Sunday-school teacher's concern, a father's example, or something else.

When a little lady gave her son a Bible shortly before he graduated from West Point, she did not know that her boy would one day rest his hand upon it as he took the oath of office for the Presidency of the United States.

Or that the Book would be opened to a verse she had often read: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33: 12).

PRAYERS: At his second inaugural, there was no "little prayer" by the President in which the audience was asked to join. The address did open and close with indirect invocations of Divine guidance. And this year, in addition to the usual prayer participation by clergymen representing three faiths (Protestant, Roman Catholic, Jewish), a fourth clergyman represented in prayer the Greek Orthodox Church (which body of one million U. S. members has also claimed and received a separate designation on armed forces "dog tags").

It makes one wonder whether four years from now the Episcopal Church, which regards itself as neither Protestant nor Roman (and which has a membership of 2,757,944), might not reasonably ask for "equal intercessory time"; to say nothing of the Lutherans who do not particularly enjoy being lumped with anyone; or Jehovah's Witnesses (who don't either); or Christian Scientists; or Spiritualists; or Hindus (who now, by the way, have one member in Congress).

NEW IKE? This second time around, he's consternating not only Secretary of the Treasury Humphrey and former President Hoover, but a lot of other

people, with his big-money, big-government plans. Even among those who have wholly supported Mr. Eisenhower, and support him still, there is worry. They are wondering how far Modern Republicanism can go before it shades into Modern New Dealism. The bulging budget is the big concern, but not the only one. Government people generally are beginning to talk the way they used to talk: price, wage and credit controls; new agencies to do new things; taxes higher. Government is getting aggressive.

VISITORS: New York's Mayor Robert Wagner did his best to pull the red carpet out from under King Saud. Whether he had one eye on the top-heavy Jewish and Roman Catholic voting population of his city, or both eyes on the King whose way of life Mr. Wagner doesn't happen to relish, doesn't too much matter. Either way—and certainly few Americans endorse slavery in Saudi-Arabia or anywhere else, or go along with religious discrimination—the Mayor was 99 per cent wrong. Six-year-old Mashhur, the little lame prince, won the country's heart, and perhaps Saud will remember this and not that Mr. Wagner petulantly alerted police that the King's motorcade was to stop for every red traffic signal along its route to the Waldorf (when even Miss Boll Weevil of 1957 is likely to get a sirenning motorcycle escort!).

NEXT: King Saud's arrival, and Mayor Wagner's moratorium on common courtesy, stirred up anti-Titoists, in and out of Congress, until Yugoslavia's Mr. Big, contemplating a visit to the U.S., called it off, for now at least. Tito, too, was on Wagner's list to get the unwelcoming treatment.

We shall be most interested in observing what is the reaction, and by whom, when Generalissimo Francisco Franco, undemocratic ruler of undemocratic Spain shows up. He, we understand, is also on this year's guest list.

SENATORIAL SENIORITY: The Democrats four years ago cracked the tight seniority system determining committee assignments in the U.S. Senate.

The Republicans didn't and haven't. All of which means that the Democrats are now better set up to utilize their Senatorial talent than are their brethren across the aisle.

Senator Lyndon Johnson, when he became party leader, talked the Democratic Steering Committee into setting up four, instead of one, factors to determine who shall serve on what committee. First, every Democratic Senator shall get one good committee assignment (they're all "good," of course, but some committees have wider importance than others) before any Senator gets two good assignments. Seniority, geographical balance and political viewpoint are other factors. When Stuart Symington was elected, he was put on the Armed Forces Committee, for which his past experience as Secretary of the Air Force fitted him; he didn't get shoved into a less important spot simply because he was junior to somebody else.

On the Republican side, it's seniority-only that determines placement.

PEOPLE TO PEOPLE: It's a new private-citizen grassroots program of communication with folks around the world to create closer understanding. President Eisenhower suggested such a project last September at a White House meeting of 50 prominent businessmen, labor leaders, outstanding men in other fields. American farmers would exchange visits with farmers in other lands, musicians with musicians, bankers with bankers, cartoonists with cartoonists.

For some hundreds of years or more, the nations have had an exchange program that hasn't worked out so well—an exchange of diplomats. We still don't really know each other. Maybe People to People will help, and it certainly can't hurt.

A foundation has been set up to coordinate the tremendous job. Lest anybody get the idea that it's some sinister scheme to infiltrate the U.S. with Russians, look at the officials: chairman is Major Gen. Donovan; president, Charles E. Wilson, former head of General Electric and one-time Defense Mobilizer. Honorary chairman is President Eisenhower.

LABOR: The strength of unions is in exactly what the name says, union. Crack the solidarity, either at bottom and/or especially at the top, and you don't have a union. Most labor bodies call themselves a Brotherhood-of-Something-or-Other. Take away the brotherhood with a small "b," and you can't have a Brotherhood with a big "B."

That's why goings-on in the International Brotherhood of Teamsters, A.F. L.-C.I.O. is not only important to all

branches of organized labor, but why it can be disastrous—especially with labor's Executive Council ordering an all-out organizing drive to enlist 13 million non-union white-collar workers. Can Dave Beck save the situation when he comes home and tells a Senate investigating committee what his Teamsters have been doing with funds they collected from their members, besides buying him a \$200,000 house? The Senators, to say nothing of the top A.F.L.-C.I.O. officials Mr. Meany and Mr. Reuther, and a lot of other Americans, want to know whose welfare has been promoted with Teamsters welfare funds. Mr. Beck's underlings refused to talk to the Senators—said the union's business was not Senate business. Up till now, Mr. Beck has been on "vacation," leaping ahead of the reporters from Nassau, to Bermuda to London.

Unions have become big business in twenty years. Some of them seem not yet to have learned that the bigger they are, the more responsible they must be.

COURIER'S CUES: The 250 miles of shelf space in the U.S. Library of Congress are full up and they need more. . . . In New York (is it typical?) less than 1% of the families are producing 75% of the city's juvenile delinquency. . . . If all public land in U.S. held for military use were laid out coast to coast, it would make a strip 14½ miles wide from San Francisco to New York. . . . Venereal disease, falling since 1948, is again on the upturn, especially among teen-agers.

Watch for Red China's Mao Tse-tung, party chairman, to hit the road in a selling circuit, as has Chou En-lai. . . . And keep an eye on Hungary's Janos Kadar; he may lose his job to Ferenc Muennich. . . . Inner tensions are building up in Bulgaria; an explosion would confront U.S. with another Hungary dilemma. . . . Alaska may get into Union before Hawaii, but chance of both are this year best-yet. . . . 22.9% of U.S. civilian males have never smoked, and 67.5% of the women.

And on April 21, a new reminder that God has the last word.

• ABROAD •

Pipeline: The oil-using nations of Europe have a stake in one of Israel's plans for Elath. That is to make it the southern terminus for a pipeline that would reach through Beersheba to Tel Aviv on the Mediterranean. Already Israel is building an 8-inch line. That will handle most of Israel's own oil needs. A 30-inch, along the route of the pilot line, would give Europe another basket for her eggs, offering the

only oil transportation system through non-Arab territory.

But to get oil to the Elath end of the line, the Gulf of Aqaba has to be kept open. Before the Israeli invasion, the Straits of Tiran at the Red Sea entrance to the Gulf were controlled by Egypt. Israel was locked out. Now the Tiran "Dardanelles" are in Israeli hands. Israel believes it is to her advantage and the advantage of the free world to keep it that way.

FRANCE: The eighteen nation Afro-Asian resolution calling for France to "respond" to Algeria's "right of self-determination" is over the dam. For a while, it was not clear whether the U.S. would vote with or against. Caught between our concern for France as an ally, our interest in the Arab Middle East, our inherent dislike of colonialism, it was touch and go. France was afraid that we would give our support to the rebels, thus incite other French colonies to stand up and demand their rights. In the U.N., Foreign Minister Christian Pineau pleaded against "outside interference" in Algeria. Left alone, he promised, France would work it out, and eventually Algeria would be semi-autonomous, but still linked to the motherland. Mr. Pineau proposed a plan to unite Europe's industrial know-how with undeveloped resources of Africa, calling it Eurafica.

The U.S. was impressed, voted with France, against Algeria. Said U.S. delegate Henry Cabot Lodge, Jr., "Proposals which constitute intervention in domestic affairs could, if applied indis-

criminatingly in this organization, destroy the United Nations."

MONEY: France's problems aren't settled with a decision in the U.N. Algeria (as did Indo-China) is draining French resources of men and money. To keep the campaign going has meant not only diverting troops from NATO stations in Europe (not to mention U.S.-supplied NATO arms), but siphoning off money to the point where France's financial condition is critical. The \$40 million borrowed from the International Monetary Fund is a drop in the bucket. The U.S. is bluntly saying, now at least, that it does not propose to be responsible for France's bed and board.

France is actually only \$500 million away from bankruptcy. That's getting too close for comfort. There will be future withdrawals from the I.M.F., but this can't go on forever. All of which indicates that Prime Minister Mollet's term of office, which has had the extraordinarily long run of two years, may be drawing to a close. It is much more exciting to overthrow the government than it is to make the personal sacrifices that solvency requires.

BRITAIN: Money is the problem here, too. But the British don't hesitate to pull in their belts when they have to. For Britain, now it means cutting the number of troops in Germany—unless Uncle Sam wants to pay the bill of keeping them there. West Germany, object of all this defense, itself has an army of only 70,000 men, and likes butter better than guns. So does the U.S., which nevertheless is contributing more men and money to the defense of Europe than is any European nation. Our fear is that if we pull out, the Communists will take over. Britain and West Germany have no such qualms. They are pretty sure that if they retrench, we will take up the slack. And they're probably right.

The same thing is true in other world trouble spots. Malaya gets its independence this year from Britain; Uncle Sam is expected to help out with money. Same in the Middle East, where now only the U.S. and Russia are the likely rich uncles. It would seem rather important, then, that the uncle on this side of the water stay "rich." We hope that someone is giving it some thought.

THE OTHER SIDE: Meanwhile, lest we forget, Russia is also beset with problems, indecision, backtracking, improvising. Foreign Minister D. T. Shepilov has been fired, after being on the job only long enough to get tarred in Hungary and Egypt. His bosses gave the ax to this rumpled-haired diplomat, turned the portfolio over to poker-



RNS
PRAYER BREAKFAST: Some 1,000 government and business leaders attended a breakfast in Washington D.C. as part of the annual conference of International Council for Christian Leadership. Vice President Nixon, above, accepts, on behalf of the President, a plaque on which is engraved Mr. Eisenhower's second inaugural prayer. The silver plate is presented by Conrad Hilton, hotel owner, right. Seated is Senator Frank Carlson (R-Kan.), president of the ICCL.



When poor old Jonah learned to cry out, "Salvation is of the Lord" God just whispered a few words to the fish, and "it vomited Jonah upon the dry land."

And Israel is like that, scattered among the world nations, she can say with Jonah of old, "Out of the belly of hell cried I." Like the fish of old, the nations surely have the indigestible Jonah (Israel) churning about in their insides.

But soon the Divine whisper will come; and the nations will vomit their millions of Jonahs onto the beckoning shore of "Eretz Yisroel," the Land whose soil is beloved of every Jew. And then these Jonahs will go to every Ninevah on earth, and make known the saving grace of the Lord Jesus Christ! Then will be fulfilled the prophecy of Zech. 8:23:—

"Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

But, dear reader, the Lord surely needs you to help prepare these Jonahs for the final hour of testimony! Do you know a better way of hastening His coming?

Brethren:
My heart and my hand are with you in your God-given vision of Israel's future Gospel testimony and her present desperate need of Salvation. Here is \$....., and God bless you in your work of evangelizing Israel.

Name
Street
City
Zone State
Prov.

**AMERICAN BOARD OF MISSIONS
TO THE JEWS, INC.**

236 W. 72nd St. Dept. 2, New York 23, N.Y.
In Canada: 39 King William St.,
Hamilton, Ont.

faced Andrei Gromyko (authority on how to lose friends and disenchant people). Pundits are trying to figure out what it means—a "harder" line, loss of power for Mr. Khrushchev, or what? You can be sure of this much: it means that the Kremlin is up in the air too. It thinks it's time for a change. It's not satisfied with the way things have been going.

• CHURCH NEWS •

DISSENTERS: It's interesting to have it from a theologian of the University of Chicago's Federated Theological Faculty that there is an alarming emphasis today in churches on sacraments, liturgy and "high church" forms of worship. The alarmed faculty member was Dr. Markus Barth, son of the Swiss theologian, Karl Barth. Said the Chicago Dr. Barth: "I'm afraid that we are trying to enclose ourselves within holy walls, rather than to seek unity in our Christian testimony to the world." He also criticized American churches that practice infant baptism. He, a Presbyterian, prefers the baptism of adults as "an antidote against superstitious ideas." Said he, "When an adult is baptized, the preacher and congregation engage in an act of witness to Christ."

And in California, Methodist Bishop Gerald H. Kennedy decried the "growing lust for unity at too low a level" in the United States. Against the "popular contemporary idea that all separation is bad," he declared that Protestantism's division into many sects demonstrates its strength rather than its weakness. Said he: "The price of one Church in a society is a bigger one than most of us want to pay."

BRADFORDSVILLE: This predominantly Protestant Kentucky community that has been fighting three years for the reopening of its closed public high school while two high schools staffed by nuns in the predominantly Roman Catholic section of the county were favored by the school board, gained a partial victory. Bradfordsville didn't get the reopening it had hoped for, but the Circuit Court directed the Marion County School Board to build a new high school in the central part of the county, and to close the other two schools. The judge gave the county until September 1, 1959 to carry out his order. He further enjoined the County Board from expending public school funds for religious or sectarian purposes, from keeping sectarian literature in libraries of county schools, from stopping the operation of school buses on religious holidays not considered to be state holidays.

The Bradfordsville Citizens Committee argues that there will be dis-



RNS
LT. GEN. WILLIAM K. HARRISON, retiring commander-in-chief in the Caribbean area, has been named executive director, Chicago Evangelical Welfare Agency. He succeeds Dr. Harold L. Lundquist, Chicago. See: "I Met the General Again," Nov. '56 C.H.

crimination so long as the present county superintendent, a Roman Catholic, and three Roman Catholic members of the school board stay in office. Further, they said, "We want the Bradfordsville school reopened. It has been there 100 years."

In the new school, presumably, garbed nuns could still teach, for the State Court of Appeals has upheld this practice in another case—though most school boards in or out of Kentucky would strenuously object if their teachers came to class wearing, no less dramatically, large placards bearing the inscription, "I Am a Protestant!"

REFUGEES: As President Eisenhower praised Church World Service for its effective work in resettling thousands of refugees, Roland Elliott gave American churches and American government scant opportunity to rest on their laurels. He spoke of the piecemeal approach used to meet the Hungarian crisis (and the piecing is not finished yet). But there are still 30 million refugees in the world.

The Hungarians got the publicity—and theirs was an immediate need and they should have had notice. But they're only a part—a comparatively small part—of the over-all problem. Said Mr. Elliott: "More than 200,000 refugees still languish in European camps, some of them there without hope for more than ten years. With our Refugee Relief Act having expired December 31, church people ask what does Congress intend to do?"

Meanwhile, the National Lutheran Council was involved in a problem that,

if carried through to a decision, would prove how long the legal responsibility of a refugee "sponsor" continued. Two D.P.'s brought to this country under the auspices of the NLC in 1949 and 1950 were placed in state mental institutions in California. A sponsor must guarantee that the refugee entering on his assurance will not become a "public charge." This assurance *seems* to expire at the end of five years. The state of California says the liability continues indefinitely, if the DP becomes a public charge *within* five years. Until this is decided, individuals and churches are likely to be wary of giving assurances.

SUNDAY SCHOOLS: People are rip-roaring mad about the *Life* article pooh-poohing the effectiveness of the Sunday school—the "wasted hour of the week." Personally, we didn't notice that Sunday school was any less crowded the Sunday after than the Sunday before the piece came out. We leave it to the experts to answer the author with authoritative rebuttal (as they're doing with alacrity!). We have our own answer. We found an answer to the author's last *Life* outburst, too—that preachers were folding up all over the place because they're overworked. We simply looked and looked, and couldn't find a preacher who had folded.

And now we're looking around too, and we're seeing the adult church-members of America who came up through the Sunday school and into the church because of the Sunday school, and we're seeing the churches those grown-up Sunday-school kids have built, and the missionaries they've become and sent out and we've reached the conclusion that the Sunday school isn't as bad or as ineffective or as frightening as the *Life* piece makes it out to be. Sure, it could be better. And it's getting better all the time.

The best answer to the *Life* outburst is simply to work harder and prove conclusively that the author (who maybe was trying all the time to accomplish just this!) had on his blinders the day he wrote.

CONGRESS: The 85th Congress has more members claiming Methodist affiliation (18 in Senate, 84 in House), than any other. Roman Catholics are in second place, with 11 and 75.

Others rank as follows: Baptist, 14 and 55; Presbyterians, 13 and 52; Episcopalian, 12 and 45; Lutheran, 4 and 15; Congregational, 8 and 19; Disciples of Christ, 2 and 14; Jews, 2 and 8; Evangelical and Reformed, 2 and 4; Quakers, 2 and 2; Unitarians, 2 and 3; Church of Christ, 0 and 4; Mormon, 3 and 4.

A scattering of denominations make

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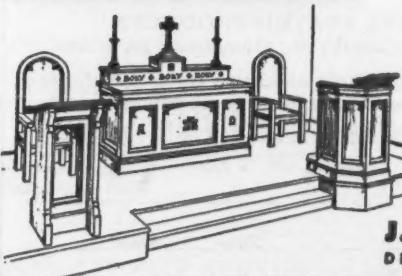
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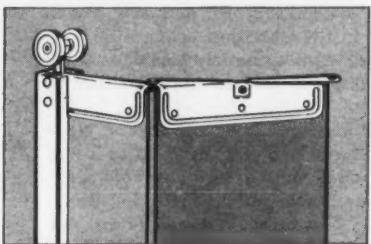
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Recently a church in a Wisconsin city asked for quotations on folding walls to separate church school rooms. One quotation, for an excellent product, was \$231 per wall. The other quotation, for another excellent product—Bemiswall—was \$126 per wall. Same sizes, same requirements, of course.

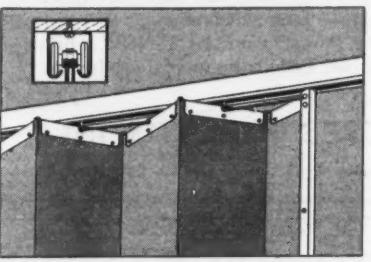
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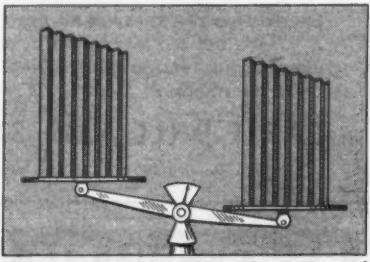


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two walls? In durability and long life, freedom from trouble, ease of operation, lightness and space-saving, Bemiswall has a demonstrable edge. Both walls rate high for noise control and fire-resistance. Appearance?... We think you'll prefer Bemiswall's clean, wrinkle-free, sag-proof lines.



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up the rest, with one Senator and 26 Representatives "unlisted."

IN BRIEF: The required majority of presbyteries of the Presbyterian Church, U.S.A., have voted for union with the United Presbyterian Church; of the latter, at last count 20 had voted for, four against. The merger, slated for May, 1958, looks certain.

A bill has been again introduced in Congress for an amendment to the Constitution to recognize "the authority and law of Jesus Christ, Saviour and Ruler of Nations."... Church of the Brethren membership increased 2,000 last year. . . . The Methodists break ground this month for their new Wesley Theological Seminary, in Washington, D. C.

Everett G. Mitchell of radio's "National Farm and Home Hour," was elected president of the Lutheran Laymen's Movement for Stewardship. . . . 15th annual convention of the National Association of Evangelicals will be held in Buffalo early this month. . . . Clergymen have only until April 15 to choose Social Security coverage or lose their opportunity. . . . New president of Youth for Christ is Dr. Ted W. Engstrom, succeeding Dr. Robert A. Cook, who joins Scripture Press. . . . A new survey shows that many of Britain's clergymen are so poor they cannot buy new clothes for their families or provide them with enough food.

The congregation of Asylum Hill Congregational Church, Hartford, Conn., has given \$500 to the building fund of St. Joseph's Roman Catholic Cathedral across the street, destroyed by fire. . . . Enrollment in theological seminaries and schools of religious education increased 2.3 per cent in the present school year, but there was a decline of 5.5 per cent in number of first-year students. . . . Moody Bible Institute is issuing a new series of children's Bible adventure films for television. . . . The Vatican Radio stressed "the great importance" of Vatican extra-territorial rights in a special anniversary broadcast and declared it was unfortunate that the world press did not pay sufficient attention to the occasion. . . . Church membership statistics show that the number of Kansans who have no definite religious affiliation is larger than the number who do.

A Buffalo (N.Y.) Evangelical and Reformed minister has urged his congregation to start paying taxes on its property as an example to other churches to end their "privileged parastatic status." In Arizona, a proposed constitutional amendment was introduced in the House which would require religious organizations to pay taxes on property in which they have business investments. And in Colorado, the House approved a state real estate

tax law amendment to raise the exemption on church-owned dwellings from \$3000 assessed valuation to \$6,000.

Died: Mrs. Helen (Ma) Sunday, and Clarence Edward Macartney.

• TEMPERANCE •

ALCOHOL AND TB: Dr. Herman N. Bundesen points out in his newspaper column that alcohol and tuberculosis *do mix*—readily and disastrously. Alcoholics are particularly susceptible to the disease. For all the advances made in the control and stamping out of TB, alcoholics will continue to get it when others are out of the woods. And, says the superintendent of an Illinois tuberculosis sanatorium, "The alcoholic with tuberculosis who continues his alcoholism almost always ends up with the undertaker." He may haul some others off with him, because he is likely to seek friends who are alcoholics. So the sorry circle turns.

The superintendent thinks that we had better be rethinking our acceptance of social drinking. Says he, "If we continue to think as we do, the vast majority of the coming generations will be drinkers, a certain percentage will be alcoholics"—and the tuberculosis problem will always be with us.

PRINCESS GRACE: Most newspapers ran the story that after the heir of Monaco was born, Princess Grace's physicians recommended a glass of beer at each meal because "it's good for convalescing mothers and she loves it anyway." Six outstanding pediatricians in Washington, D. C., unanimously denied any special benefit from beer consumption, and made these comments:

"Although an increased intake of liquid is advisable during nursing, there is NO proof that beer is any more beneficial than any other beverage.

"There is no reference in any reputable medical text to recommend beer for nursing mothers. The practice grows out of ancient folklore and is now outdated.

"No generally accepted authority would recommend beer over any other liquid, for instance, milk."

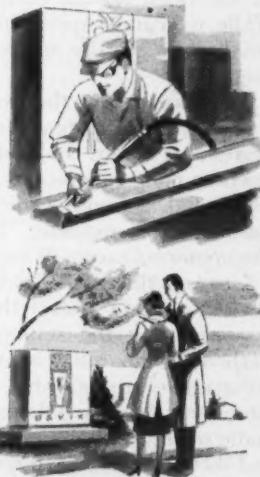
CAMOUFLAGED BEER: One of our readers passes along a clipping to the effect that the Weber Waukesha Brewing Company, of Waukesha, Wis., is distributing "beer" in three flavors. Called Sassy, it has about the same alcoholic content as regular beer. It is designed for "the person who enjoys a light alcoholic drink but doesn't like the taste of beer or liquor." Comes in cola, punch and collins.

Sounds to us like a new bid for the teen-age trade.



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Designed and carved in Barre, Vermont, by the world's finest artisans and craftsmen, where imagination and skill join in producing monuments of rare sentiment and character.



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Editorially Speaking ...

● A ROMAN CATHOLIC JOURNAL SPEAKS FOR FREEDOM

ON page 24, of this issue, from the pen of Dr. Kenneth L. Wilson, Managing Editor of CHRISTIAN HERALD, appears an article of great and immediate timeliness, "Religious Freedom Has Taken a Beating in Chicago." Following our editorial in the February issue of CHRISTIAN HERALD, "Martin Luther Banned," Dr. Wilson went to Chicago and made a study of the unfortunate circumstances surrounding this incident. The incident has now taken on national significance.

We shall not anticipate the article, but Dr. Wilson calls attention to the fact that Roman Catholic laymen have been among the first to protest the action taken in Chicago as the result of Roman Catholic pressures concentrated on Station WGN-TV. These Roman Catholic correspondents were quick to note—and they spoke as loyal adherents of their faith—that the Chicago action of their Church, however exerted, was a blow against basic American freedoms and therefore a distinct disservice to all faiths and all groups.

Now comes a lead editorial in *The Commonwealth*, distinguished liberal journal of the Roman Catholic Church. This editorial expresses even more emphatically this same opinion, which we hope will be the reasoned judgment of the overwhelming majority of all American Roman Catholics—laity and clergy alike. While we cannot quote in full the *Commonweal* editorial, it is worthy of the careful reading of every Protestant.

These are among the most devastating and "100 percent American" sentences of the editorial. Certainly no Protestant writer could state the case for American freedom more convincingly. Referring to possible arguments and assumptions advanced by Chicago Roman Catholics for opposing "Martin Luther" on TV, the *Commonweal* proceeds as follows:

"... And this limited set of assumptions leads to an obvious action: protect the unknowing from the film by pressuring the station into withdrawing it. The Catholics who followed this course of action were, unfortunately, successful. No matter how good their intentions, they have damaged the fabric of our democratic society; they have damaged the Catholic Church; and they have damaged relationships between Catholic and Protestant in this country. . . . Even if the decision in this case is reversed and the film is shown on TV, every television studio will tread more warily in scheduling programs in the future. This unfortunate reaction will inevitably impinge upon all religious groups, including Catholics. The result is that the freedom of this medium has been, in effect, severely curtailed. . . .

"Those outside the Church consider it quite proper for the Catholic Church to guide its own members, but they find it naturally repugnant for Catholics to impose their will on others. The true image of the Church as a Church of faith and freedom and truth has been de-

faced; for many it will have been replaced by the false image of pressure and intolerance. . . . There can be little doubt that the *Martin Luther* affair was deplorable. It indicates the need of extending to the TV screen the guarantees it does not yet possess. And it raises serious questions concerning the pressure which any religious group can reasonably exercise without violating the democratic charter."

Never has any editorial of any faith been more objective, realistic and patriotic in dealing with a grave issue that is at once social, political and religious.

● ALCOHOLIC BEVERAGES ALOFT

LEGISLATION to ban the serving of alcoholic beverages on commercial airliners throughout the United States has been reintroduced in both the House and the Senate. A similar bill prohibiting the dispensing of liquor on planes was passed by the House last year but failed in the Senate.

Representative Thomas J. Lane (D.-Mass.) sponsors the new bill in the House. This bill applies to all alcoholic beverages served to any passengers on any aircraft—commercial, private or military.

Senator J. Strom Thurmond (D.-S. C.) has introduced a bill in the Senate applicable to commercial passenger planes and military aircraft.

This matter has been so fully debated that it seems hardly necessary to restate the arguments. The very fact that all pilots and stewardesses in their organizational statements support these and similar bills should be argument enough for the flying general public. In the meantime, incidents multiply that urge the speeding up of action on such measures as those now before both houses of Congress.

My own flying log has now passed 1,600,000 miles. And from observations and experiences too numerous to mention in this piece, I am fully justified in going all out in my support of these or similar bills.

● "CHRISTIANITY TODAY"

I AM delighted with *Christianity Today*, the first issues of which fully justify me in writing here that this new journal promises to fill a large and, until now, empty place in the field of evangelical Christian scholarship.

When scholarship is warmed with evangelical fervor and vitalized with evangelistic purpose and passion, it comes alive and its life is Christ-centered.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



By MAYLING SOONG CHIANG

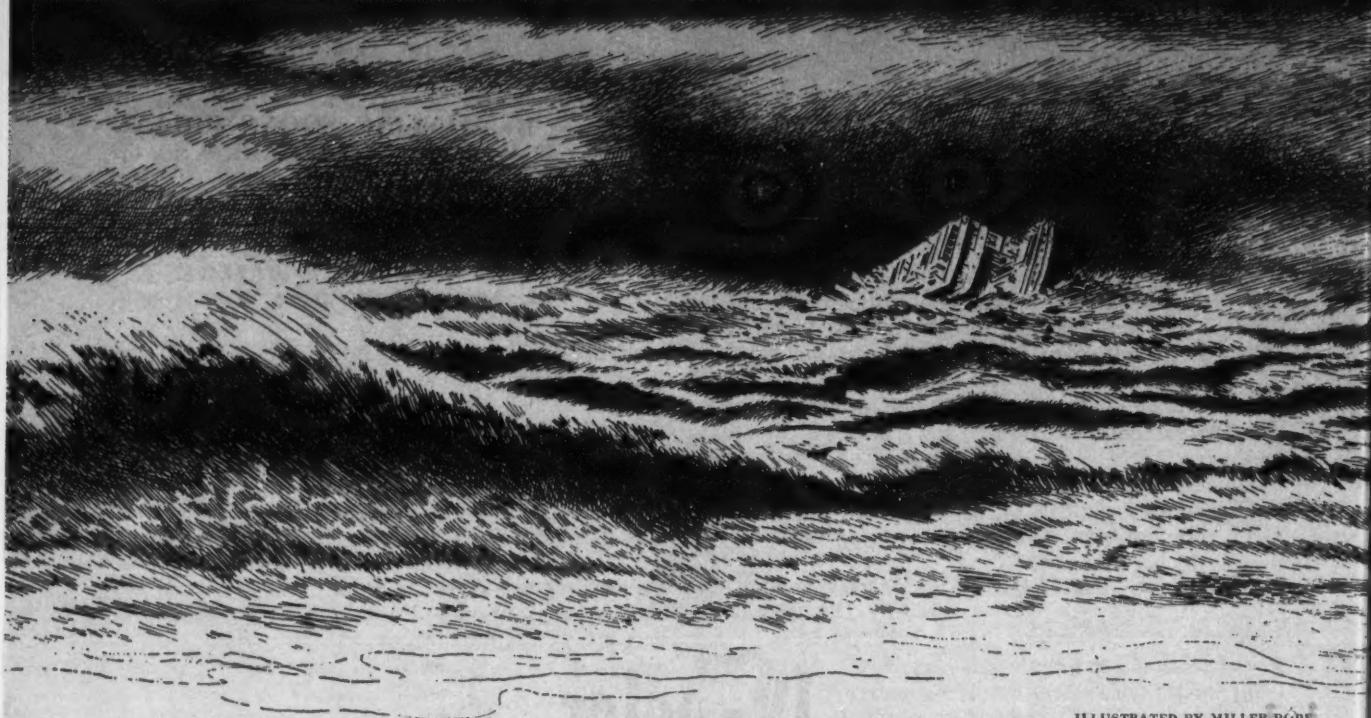
ILLUSTRATED BY DICK OTT

Easter Is For You

THE early disciples could no more doubt the Risen Christ than they could their own reality. Time and distance, however, have dimmed that reality for us. Hence the need of fresh witness.

We cannot testify to the physical Resurrection which took place, not as first-hand eyewitnesses. But we can bear first hand another kind of witness which suits our present-day need better: the witness of inner Resurrection, if I may use this phrase. St. Paul puts it magnificently: "The inward man is re-

(Continued on page 75)



ILLUSTRATED BY MILLER POPE

THE WRECK of the Toya Maru

By GERALDINE FITCH

"I WANT my husband!"

Midge Leeper's outburst echoed the piteous cry of every young wife who, in the midst of life, finds that death has suddenly snatched her dearest treasure.

In early September of 1954, she and her husband, Dean, had returned to Tokyo with the three children for his second term of service with Japanese university students. Three weeks later, 34-year-old Dean was drowned at sea in the *Toya Maru* ferry disaster, the worst marine tragedy in Japan's peacetime history.

The train-ferry foundered in Typhoon Marie with 1,337 passengers on board. Only 198 survived. Fifty-nine American GIs and three missionaries were among the passengers, and only two lived.

As events were reconstructed from the newspapers and the stories of survivors, this is how it happened.

Because of the storm an earlier ferry had canceled

its run. Therefore both afternoon and evening passengers were aboard the *Toya Maru*. On the lowest deck the coaches of a passenger train were securely chained.

The typhoon had apparently abated, leaving a calm sea, and so the ferry put out from Hokkaido into Hakodate Bay about 6:30 P.M. Dean Leeper joined the two missionaries of the United Church of Canada in the lounge.

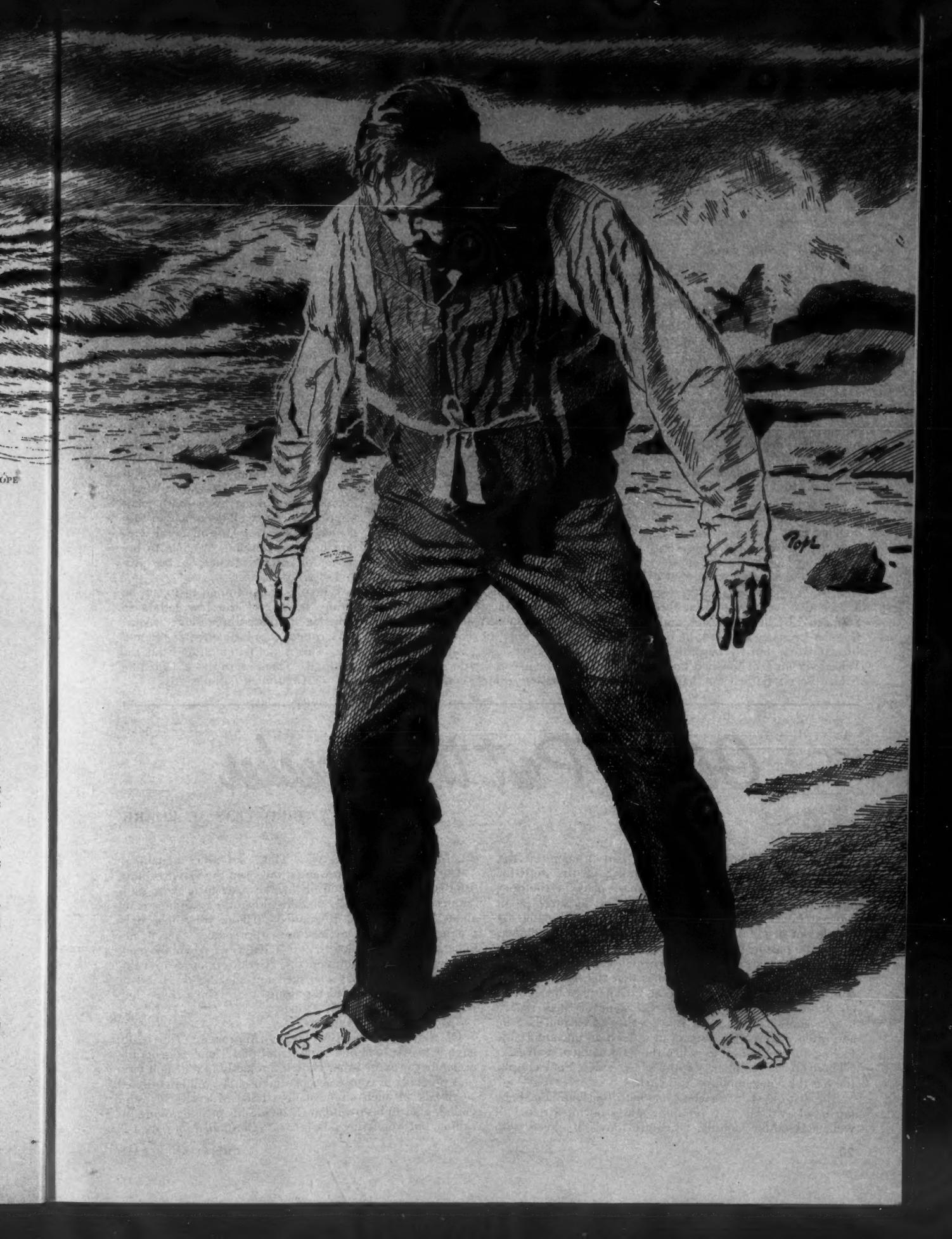
Suddenly the storm revived and the velocity of the wind became intense. The ship pitched and tossed until many passengers became ill. Leeper, never seasick himself, busied himself helping Japanese women and children.

The crossing of Tsugaru Straits was given up. The captain gave the order to turn about.

The fury of the waves rolled the ship savagely, causing some of the train coaches to break their moorings. They shifted to one side, piling up to give the ship a list to port.

In a desperate effort to keep (Continued on page 20)

The young missionary perished, saving others. His grieving wife asked "Why?" The answer held peace and strength. . .



the ferry headed into the wind, the captain dropped anchor; it would not hold. The pumps could not handle the water being hurled into the ship. On the port side, the engine flooded and died.

Now out of control, the ferry drifted toward Nanae Beach outside the breakwater. Captain and crew evidently thought they could make the beach and await rescue operations there. All passengers were ordered to don life belts. Crew members took up stations to prevent anyone going out on the wave-washed decks.

The ship was now listing badly. Some passengers were panicky. Others, with Oriental stoicism, remained outwardly calm as they hung on to anything within reach.

At 10:30 P.M. the ship grounded on the sand bar a half mile from shore.

A moment later the pounding force and fury of a mountainous wave stove in one whole side of the lounge. Recurring impacts tossed the passengers about, knocking many unconscious. The loss of consciousness immeasurably increased the death toll.

One of the Canadians, Donald Orth, though unable to swim a stroke, was saved. When the great wave bashed in the side of the ship, he was washed from the lounge, through sleeping quarters and out a porthole. He tried to cling to the porthole, but the force of a second wave carried him through. Supported by his life jacket, and with singular presence of mind, he held his breath when buried beneath waves. Whenever his feet touched bottom on Nanae Beach, he half ran, half pushed

his way along until knocked down by another wave. Again and again he floundered. Finally reaching firm ground on shore, he stumbled to a highway where a truck picked him up and took him to Hakodate Central Hospital.

Orth's eye-witness account supplemented the reports of Japanese survivors. "The last I saw of Dean," he said, "he was smiling his usual warm smile, standing with two Japanese by a door."

APPARENTLY at first Dean was interpreting to the American soldiers reports coming over the public address system in Japanese. Then he helped many Japanese don life belts, which most of them had never seen before. Two Japanese women wrote to tell Midge that they lived because of his help. Survivors said he gave up his own life belt.

Now he was gone—a young man so well-equipped for his work. He and Midge had been so blissfully happy, so richly blessed with their three youngsters, were so joyfully anticipating their fourth.

In his war training days, Dean had been sent to Colorado, Yale and Michigan universities, to specialize in Japanese. At Michigan U. he and Midge met—and married. After the war, because of his proficiency in the Japanese language, the International Committee of the YMCA chose him for student work in Tokyo.

During their first term, Dean was often at the university dorms, organizing discussion groups, counseling, de-

bating, now and again sweating through spiritual struggle with an individual student till the boy had won a clear Christian faith. Defying tradition, he and Midge pioneered the first International Christian Work Camp in all Asia. Out of it, from the experience of working with their hands to show others the love of Christ, came a number of Japan's most dedicated young Christian leaders of today.

In that first term the foundation was laid. Dean began to understand this postwar generation of Japanese students, confounded by the complexity of national problems, enticed by the promises of Communism, seeking a faith to which they could give their allegiance.

On home-leave, he interpreted to American youth in many a college and "Y" group the problems of young Japanese intellectuals. Midge was sometimes in his audiences.

"They are asking, 'What is truth?' and 'What is man?'" Dean told the American youngsters. "They ask, 'Are we to believe Peking or Formosa? Who is telling the truth, Moscow or Washington?' They come to me with what appear to be well-documented accounts of American use of germ warfare in Korea, asking, 'Are we to believe this, or the denials in the pro-American press?'"

When he had returned to Japan, he wrote, in one of the few letters to America in those three short weeks: "We cannot compartmentalize life and say, 'This is the temporal and this the spiritual.' There must be a Christian

(Continued on page 45)

Getting Past the Preacher

By DALLAS M. ROARK

THE SERMON was finished. I had pronounced the benediction. As the organist pulled out the stops for the postlude, I walked to my customary place by the door of my little church. Planting myself so as to intercept all leavers, I was open for the business of handshaking my people out of church and on their way to Sunday dinner.

For the pastor, it's an opportunity to greet his congregation, feel the warmth of their personalities, meet visitors to the service. But I think sometimes that the old Protestant custom of Shaking Hands with the Preacher is a little rough on the worshipers. I'm afraid that some of them regard it as a gauntlet which must by necessity of custom be run, and often with embarrassment or at least an uncomfortable feeling about what to say when the fatal moment arrives.

There are any number of approaches to take. For example, there is the Noncommittal Approach.

The first old stalwart who came back that morning shook my hand as if he were pumping water out of a reluctant well, and said forcefully, "Beautiful day!" I agreed with

equal heartiness that it was. This, and other banalities.

The second person to wander out used the Daydreaming Approach. You could tell his heart wasn't in it as he said, "Fine sermon." Mentally marking down the compliment by about 90 per cent, I responded, "Thank you." The only problem with the Daydreaming Approach is that it can sometimes get completely out of hand, as when the next parishioner said absentmindedly, "Good sermon, wasn't it?"

Most of the people who filed out shaking the hand of this country parson said the things that people think they ought to say—the Usual Things.

"Nice talk." "Good speech."

Or they took the Cheerleader Approach, "You really gave it to 'em today." I have found that "'em" is generally a member of some other church, probably in a distant city.

A preacher of course accepts the usually well-intentioned small-talk of such circumstances and presently, his stint ended, goes to his own dinner, loving his people, loving his calling, but wondering if he is

(Continued on page 67)



The before-and-after of a Philadelphia block—one of 93 that underwent a similar transformation. Credit goes to Louise Bush-Brown, a bright little woman, who put into action her belief that "Beauty breeds beauty, and goodness."



By LOIS MATTOX MILLER

"Garden in Her Heart"

LIKE most big cities, Philadelphia has its "blighted areas" filled with crowded, ramshackle buildings, trash-filled alleys and vacant lots. But something wonderful has happened in these sections of Philadelphia. Since 1953 they have been transformed, block-by-block for 93 blocks, with flowering window-boxes, shrubbery, trees and creeping vines. Vacant lots, cleared of trash and covered with topsoil, have become neighborhood gardens. Curbstones have been whitewashed, and sagging doorways and window-frames have been painted—at the tenants' own expense.

The people, too, have changed. There's a new neighborliness, a community pride that can be measured visibly. Vandalism has vanished from the transformed streets—the neighborhood kids, who were once destructive hellions, are now proud members of the "garden patrol."

The idea was inspired by Louise Bush-Brown, an alert little woman in her 60's, who is known as the "lady with a garden in her heart." But Mrs. Bush-Brown insists that credit belongs to the neighborhood people who did the job and who now cherish the results. "The seed was always there," she says. "It only needed nurturing."

For many years, as she traveled into

Philadelphia by car or train from her home in Ambler, Pa., Louise Bush-Brown, then director of the Pennsylvania School of Horticulture for Women, was saddened by the increasing squalor of the city's depressed areas. The drabness of the dilapidated dwellings, sagging fences and littered streets was reflected in the people's faces. Despair was in their attitudes.

SOME flowers and a few trees would do more than brighten up these places," she told her husband one day. "They might even change the people's lives." James Bush-Brown, famous landscape architect, nodded in agreement. But from experience he knew that it would be a heartbreaking, and perhaps hopeless, job to sell the city fathers such a utopian idea.

His wife, however, was already thinking along more daring lines. In 1952, when she retired from the School of Horticulture after nearly 30 years' service, Louise Bush-Brown disclosed her dream project: "The soil may be stubborn, but we can still make it bloom."

"We won't bother the city government about this," she said. "The people will do it themselves." She formed the Neighborhood Garden Association and set down a few simple objectives: "To

encourage an interest in flowers and gardening in the congested areas of the city. . . . To awaken a sense of neighborhood pride through constructively organized garden projects. . . . To reduce vandalism through special projects for children. . . ." Then she went into the area and talked to the people in charge of settlement houses and community centers.

They were skeptical at first, and offered many plausible arguments against the idea. The neighborhoods would be apathetic or even hostile. The vandals would uproot the gardens faster than plants could grow.

"Besides," one social worker said disdainfully, "flower gardens are hardly the answer to our problem. What we need is modern low-cost housing!"

"How right you are!" agreed Mrs. Bush-Brown. "But how long will it take? And, meanwhile, can't we do a bit better with what we have?"

Then she asked another question: "Are you sure that new housing alone is the answer?" Within eyeshot of the room where the meeting was held there stood a fairly new block of low-cost apartments. For all its modern steel-and-brick construction, it was already a drab and cheerless place with many littered areas, usually enveloped

(Continued on page 59)

After early church service, the congregation follows musicians and clergymen to nearby graveyard for outdoor service. There, a 36-foot limestone shaft marks burial spot of 92 Christian Indians, converts of Moravian missionary David Zeisberger, who were massacred by American militiamen in 1782.



EASTER DAY IN THE MORNING



Churchmembers are wakened by a 22-member trombone chorus playing chorales handed down from their ancestors in Moravia.



Often trombones "freeze up" in the cold morning air and must be pulled apart before continuing the music. Oldest horn still in use dates from 1789.



**Historic Gnaddenhutten, Ohio,
pop. 876, once a Moravian mission
station, has an unusual early
morning Easter service preserving
certain meaningful Old World customs**

TROMBONES break the stillness of predawn. Lights come on in houses and people hurriedly dress for church. It's Easter morning! Up since 3:30, the young horn players move on to another intersection to play their ancient Easter carols to awaken more townsfolk.

By 5 A.M. a good-sized crowd has gathered in the Moravian Church. Each person is greeted at the door with the words, "Your appearance here assures your belief in the resurrection." Worshipers enter the darkened church where only a small lighted cross gleams from beneath the palms on the altar.

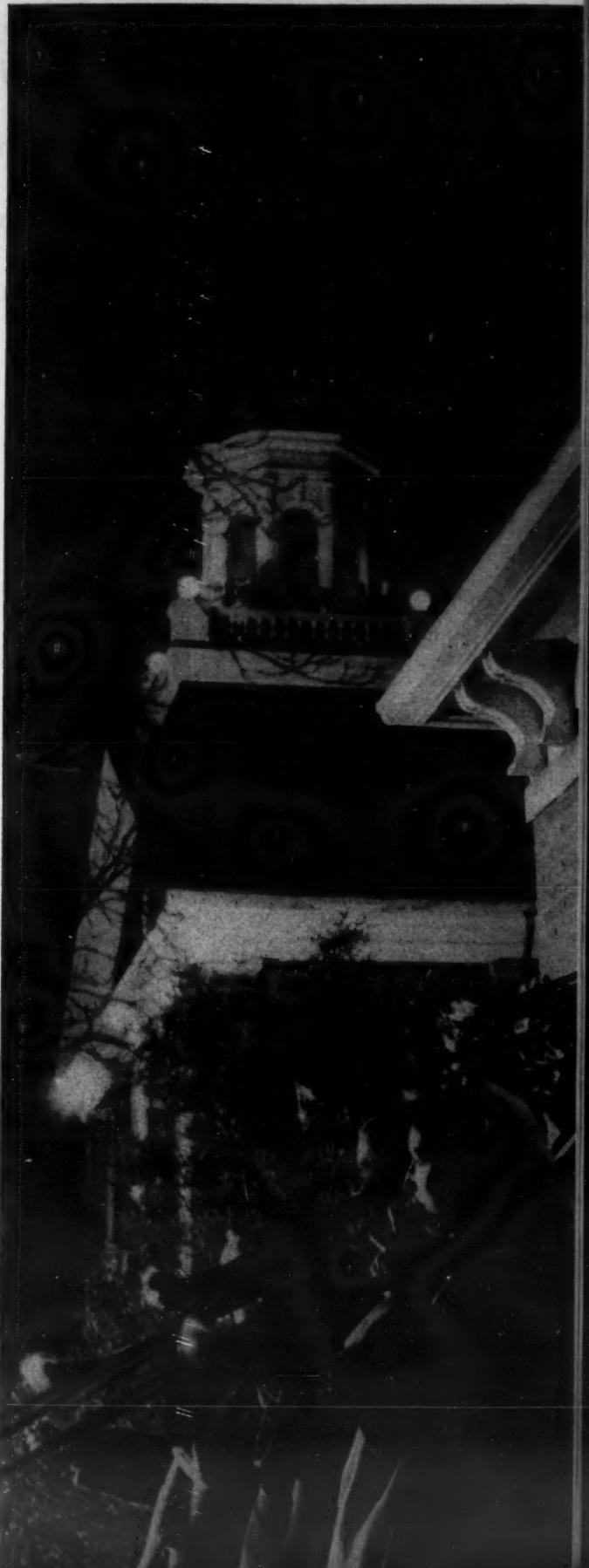
Suddenly the minister rushes into the church as though he had just heard good news and joyfully shouts, "The Lord is risen!" The congregation leaps to its feet with the response, "The Lord is risen indeed." Then follows a ritual service in the church and a ceremony in the graveyard, three blocks away.

The dawn is still new and the air chilly as the early-morning worshipers, including many from out of town, hurry back to the church where men from a young adult class are serving Easter breakfast.

PHOTOS BY SOMOGYI FROM FPC

The men serve breakfast in church basement: steaming coffee and Moravian Easter Sugar Cake. Recipe on p. 57.

Brass choir plays antiphonally from church belfry and parsonage steps until first faint streaks of daylight.



The pressured cancellation of a television showing of the film "Martin Luther" has become a cause around which Chicago Protestants are rallying with unprecedented unity, and a national issue that could affect what you may see and hear about religion — or about anything else — in your own community

By KENNETH L. WILSON

RELIGIOUS FREEDOM HAS

PERHAPS the management of the *Chicago Tribune*-owned WGN-TV having already reversed itself, will reverse itself again and allow the film "Martin Luther" to be shown on its Friday night commercially sponsored "Community Theatre." Perhaps it will compromise by using the film in some other time slot under the direct auspices of the Lutheran Council of Greater Chicago or the Church Federation. Perhaps another Chicago television station will use the film.

There are Protestants in what the *Tribune* has christened Chicagoland who will consider any of these alternatives to be sufficient vindication of their unanimous demand that a medium of mass communication shall not refuse its resources to one faith at the insistence of another faith.

If "Martin Luther" has been shown in Chicago by now, or is shown, they will say—and with a measure of justification—"Religious freedom has won. The attackers have lost."

But the fact which must shatter the complacency of all Americans who cherish their freedoms and mistakenly assume they can take them for granted, is that, lose, win or draw in Chicago, the attackers *tried*.

The assault was made, and was made successfully. A motion picture film depicting historical events was kept off the air by Roman Catholic pressure.

What is done cannot blandly or even repently be undone. Chicago's blunder will stay embarrassingly on the books, either as a warning that will rouse Americans of all faiths to safeguard their liberties, or as a small sample of what may some day be standard procedure if they do not.

No one in or out of Chicago questions the right of

Roman Catholic leaders or followers to react as they choose to "Martin Luther" or to any episode of history or, indeed, to Protestantism. But Americans in every faith do seriously question the right of Roman Catholics or of any group to react for other people. The place for reaction to operate, these protesters believe, is at the screen and dial of the viewer, not at the camera of the broadcaster. In Greater Chicago, 5½ million people within viewing range never had a chance to make their own choice. A pressure group made it for them.

The implications of this censorship of a channel of public information are alarming. But they are not the only implications stemming from the Battle of Chicago. There are others which do not concern the relations of the faiths so much as the relations of the bodies within Protestantism. Certain of these intramural implications out of Chicago are highly encouraging; some are not as encouraging as they could be; some must be disquieting to Protestant agencies whose radio and television policies inadvertently helped to set up "Martin Luther" for the kill.

PROPERLY to estimate the Chicago affair, one must have some understanding of the film itself. Probably never before has there been a commercial motion picture which so inextricably combined religious and historical values. Indeed, it is precisely this combination which makes it "controversial." But as religion, or as history, or even as controversy, an impressive case can be made for "Martin Luther."

The \$500,000 production made by Louis de Rochemont Associates and sponsored by six Lutheran groups began simply as a "church" film. Upon its completion in 1953, the

THIS IS THE WAY IT HAPPENED

November 7, 1956: WGN-TV gives clearance for film "Martin Luther," pending sponsor acceptance and scheduling.

November 19: WGN-TV requests agreement to show film December 21 instead of February date aimed at earlier.

November 27: Station reports clearance being re-evaluated because of "opposition."

November 28: Acceptance of "Martin Luther" for showing by WGN-TV on December 21 confirmed. Lutheran Council of Greater Chicago, Department of Radio and Television (DRT) to assist in publicizing.

December 7: Showing date announced.

December 14: Station admits opposition to film is mounting.

December 18: Lutheran Council and DRT learn that WGN-TV is considering cancellation.

December 19: Thirty leaders of Protestant

denominations and other groups meet to form an emergency committee, with an action subcommittee of seven. At 11 A.M., WGN-TV releases a statement to the press that film has been canceled because WGN does not want "to be a party to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicagoland area." Action committee charges "censorship."

December 20: Action committee of seven meets. A conference is held with Mr. Quaal, WGN-TV general manager. All agree to a "truce" until after the Christmas Season with promise of conference in January.

December 21: Station substitutes "Christmas in Connecticut."

December 22: Dr. Robert K. Bell, president of the Church Federation, has telephone conversation with Mr. Quaal, who assures Dr. Bell that WGN-TV programs will be shown

without regard to the reaction of any pressure group, and states that the film "Martin Luther" will be shown on WGN-TV. Dr. Bell repeats these statements back to Mr. Quaal, who confirms them.

December 27: WGN-TV assures Lutheran Church Productions that it "wants to show the Luther film," but will not discuss date except with Chicago church leaders in January.

January 2, 1957: WGN-TV is asked by letter for conference, as per "truce" agreement.

January 8: Action committee of seven confers with Mr. Quaal and his associates. Dr. Bell reminds Mr. Quaal of the commitments made by him in the December 22 telephone conversation. Mr. Quaal replies: "You misunderstood me on the second point, that is, that the film 'Martin Luther' would be shown." Mr. Quaal announces that a decision already has been made not to show the film.

TAKEN A BEATING IN CHICAGO

sponsors realized that the picture was competent from technical and commercially competitive standpoints and made the decision to exhibit it, exclusively at first, in motion picture theaters. This would enable the film to be shown with the finesse in which theaters are skilled, and, more important, to be seen by people who would not go to a church showing. "Martin Luther" has been exhibited in more than 4,000 theaters in the U.S., and in theaters in 25 other countries. It was banned for showings in public theaters of Quebec and the Philippines, and for all showings in Peru and Egypt. A ban in Brazil was later lifted.

The film's dual nature—historical and religious—was recognized from the start by reviewers, nor was the possibility of controversy ignored. *The New Yorker* magazine commented in the introduction to its review: "Martin Luther has always been neglected by Hollywood, possibly on the ground that he is too controversial a figure to be advertised in a democracy whose basic notions in a good many instances derive from doctrines he enunciated four centuries ago."

The motion picture and drama editor of the *Citizen's News*, Hollywood, wrote: "Throw out the religious theme entirely, if you will—you will still sit spellbound by a story of a man's fight for his religious convictions."

A significant comment made about the same time but only recently revealed is described in Robert J. Donovan's book, *Eisenhower: The Inside Story*. "On May 22, 1953," writes Mr. Donovan of President Eisenhower, "he opened a meeting of the Cabinet by recommending the life of Martin Luther, which he had just seen. While it might seem controversial to persons of some religions, he said, he

thought its merits were so high as to make criticism on such grounds unjustified."

Yet, as "Martin Luther" quickly became a "success," theaters were threatened with boycott, school children were asked to pledge not to see the film, and a pamphlet, "The Martin Luther Movie, Unhistorical, Unbiblical, Unfair," was published by Our Sunday Visitor Press.

Dr. Roland Bainton, Quaker, authority on Martin Luther, church history scholar, quickly scored each of the typical charges. Of course the film appeared to Roman Catholics to be unbiblical, he pointed out, even as does the entire Protestant position.

To the charge of "unfairness," he replied: The film does not claim to judge the complete historical record of the Roman Catholic Church. "It tells the story of Martin Luther and the religious issues involved in the Reformation." If Roman Catholics felt the need for a supplementing of the story, he suggested that they film the history of the Roman Catholic Church, or the life of a modern and more exemplary pope or Roman Catholic reformer.

As to the period of history, Roman Catholic scholars themselves agree on the essential facts, Dr. Bainton demonstrated with documentation, which also made something else apparent: the quarrel of the Roman Catholic Church is not so much with Luther himself as it is with his choosing to leave the Church. Karl Adam, for example, in a book published under the imprimatur of Archbishop Cushing of Boston in 1951, describes the low estate to which the Church had fallen in the early sixteenth century:

"Yes, it was night. Had Martin (Continued on next page)

Luther then arisen with his many marvelous gifts of mind and heart, his warm penetration of the essence of Christianity, his passionate defiance of all unholiness and ungodliness, the elemental fury of his religious experience, his surging, soul-shattering power of speech, and not least that heroism in the face of death with which he defied the powers of this world—had he brought all these magnificent qualities to the removal of the abuses of the time and the cleansing of God's garden from weeds, had he remained a faithful member of his Church, humble and simple, sincere and pure, then indeed we should today be his grateful debtors. He would be forever our great Reformer, our true man of God, our teacher and leader, comparable to Thomas Aquinas and Francis of Assisi."

This is the film and this is the man pushed off a Chicago television channel by religious pressure.

The hue and cry raised by the pushing has been not only more vociferous than was apparently anticipated, but more long-lived than anticipated. And some of the hue and cry has come from Roman Catholics.

Said one of them, in a letter to the *Chicago Daily News*: "I am a staunch Roman Catholic and would lay down my life for my faith, as well as defend it against any type of attack. I also would defend those sacred institutions of America which guarantee religious liberty and freedom of expression. This also includes all religions other than my own. In my opinion, it is extremely unfortunate that the film 'Martin Luther' was banned from its scheduled television broadcast due to the pressure of a few well-meaning, but shortsighted . . . members of my faith."

Another, writing to *Time* magazine,

said, "I am one of many Roman Catholics, I hope, who are appalled at the shallow thinking of our Chicago brethren who became a pressure group protesting the showing of the TV film 'Martin Luther.' If, as Catholics, we possess the truth, why do they resort to such intolerance in order to prohibit what they consider to be false from the beginning? We cannot deny the historical existence of Luther, and his founding of the Protestant Church. Do Chicago Catholics fear the facts of history? I wonder if they realize how much their bigotry damages the cause of Catholicism?"

If Chicago's WGN-TV postponed and then canceled the showing of the film on historical grounds, it is guilty of an attempt to conceal history. If it canceled the showing on religious grounds, it is guilty of an attempt to stifle religious freedom. If it canceled the showing on "controversial" grounds, it is guilty of cowardice.

Station manager Ward L. Quaal avoided each of these obvious pits by leaping into one equally bottomless. He claimed that he canceled the showing because "it became apparent there was an emotional reaction to the plan."

HE had not then even begun to see the emotional reaction! What followed later, generated by the station's cancellation, made the previous reaction pale to insignificance.

However, a quantitative analysis of either set of reactions is hardly the measure of the situation. The incomprehensible and indefensible factor is simply that WGN-TV—or any mass communication medium—should attempt to justify a policy on the basis of "emotional reaction."

When "reaction to the reaction"

mounted, Mr. Quaal observed that the volume of Protestant indignation simply proved his point: "Martin Luther" was too hot to handle.

This is something like saying that no one of our freedoms should be defended, once challenged, inasmuch as alert people will make an uproar over any curtailment of their freedom! On this basis, the Revolution would never have been fought.

If "emotional reaction" is to become the test of content, American communications media might as well fold up right now. If "emotional reaction" is to become a test even of the *religious* content of magazine, newspaper, radio and television editorial and advertising matter, there will be some changes made.

For example, the average Protestant musters a good deal of "emotional reaction" when he happens upon one of those Knights of Columbus advertisements in American periodicals. But, being a Protestant, he settles back and says, "Well, that's their privilege. I don't agree with what they're saying, but it's a free country and they're paying for the ad."

Or take, in Chicago, a program that was carried by WGN-TV during the Marian Year—"Behold Thy Mother!" The viewpoint was completely Roman Catholic. But if Protestants didn't care to watch, they turned the dial.

Or take the Sunday evening program now on WGN-TV, "Interesting People." A Roman Catholic prelate wearing his clerical robes conducts the interview session. It happens that the people he interviews are all Roman Catholics, perhaps subtly suggesting that any interesting person is a Roman Catholic. Protestants have made no objection. Probably some of them enjoy the show. If they don't, they exercise the prerogative of their tuning hand.

Protestants in Chicago, and generally, have not even made a point of "equal time" on a minute-for-minute basis. There is something not very wholesome about a tit-for-tat approach to religious programming, from the Protestant point of view. You simply can't parcel out freedom on a "one for you, one for me" basis, because freedom doesn't run by the clock. But when Protestants have something worthwhile to say, they do expect that they shall have as much opportunity to say it as any other faith shall have opportunity to say what it considers to be worthwhile. Protestants in Chicago felt that in "Martin Luther" they had something very important to say. When they found that the message of "Martin Luther" was encountering resistance, they believed it to be even more relevant, for ecclesiastical dictatorship and its overthrow is what the film is about.

(Continued on page 34)

Since Calvary

How often I have wondered what he said,
The bystander on whom they forced the cross
When Jesus stumbled. Did he turn his head
And giving it a quick and angry toss,
Say bitter words? Somehow I think he must
Have only stood, compassionate and still,
Then, walking close beside Him through the dust,
Climbed to the summit of the rugged hill.
Across the centuries there have been those
Who bore another's cross, and always they
Have felt a Presence sweeter than a rose,
Assured, however steep and rough the way,
Though feet are bruised and weary eyes are dim,
That all who carry crosses walk with Him.

—Grace V. Watkins



Designed by Lou Bengson (above, left) the Bible is 9 ft. by 12 ft. and tells a graphic story on the lawn of Pastor Ludder's church in Miami, Fla.

Pastor Ludder's BIBLE

By BEATRICE PLUMB

I FIRST heard about it early one Easter morning as I shivered on a hard bench in Miami's vast Orange Bowl, waiting for the sun to rise. On all sides of me were sheer mountains of packed humanity. Press photographers stood or crouched, ready to snap the super spectacle of this famous annual Sunrise Service. The officiating clergy were ready to make an entrance.

It was then that a stranger spoke from the bleacher behind me.

"Bess," she asked wistfully of a fellow tourist, "did you ever see Christ's Little Theater?"

"No. Where's that?"

"Away on West Flagler Street, at St. Paul's United Lutheran Church. It's something you'll have to see."

"Real spectacular, like this?"

There was a long pause while the unseen Vi searched for the right word. Finally, she had it.

"No," she said. "Just impressive."

I next heard about it from a young neighbor down the street. "It's a thrilling thing," she exulted, "suddenly to know for positive, certain sure that Easter's *real*. Once you actually know it, you're a new person!"

"You've always been a church-going Christian," I protested. "You've celebrated other Easters."

"But before I chanced on Christ's Little Theater, and



the services it's tied to, Easter had never *happened* to me. It was only something in the Apostles' Creed."

The third time I heard about it was at the annual Festival of Faith, a city-wide united church observance held in the spacious Dade County Auditorium.

The place was packed. I got there just in time to see the 200-voice choir file in and group around the highlight of the year's stage setting, an enormous nine-by-twelve-foot replica of an open Bible.

The stranger sitting next to me whispered, "That's Pastor Ludder's Bible. I helped make it."

"On Good Friday," said another, "it is open at the story of the Crucifixion, and rising up out of the page is a cross, 12-feet high, and on the cross is a life-size figure of Christ. Then, in big raised letters across the pages of the open Bible is a text."

"It's a powerful wayside pulpit," commented a slight, gray-haired man, in a clerical collar.

A lanky youth prodded his mother, "Ma, tell the lady how it is on Easter morning, out there, on the church lawn."

In husky, broken sentences she tried to give her shy witness. "It was the Good Friday scene that brought me and the family to the services. The services made Easter . . . so real. Not just a wish on a pretty card but the Gospel truth! But I can't tell (Continued on next page)

you. Nobody can. You have to see it yourself, to feel it."

So, during Holy Week, I went to see it. There, on the church lawn, stood a huge picture frame, and spreading out of it the enormous Bible, the pages of which were actual photomurals of the Crucifixion story as told in St. Luke's gospel. The pages were overlaid with the soul-probing question, "Is He nothing to you, all ye who pass by?"

Could anyone, I wondered, however worldly, pass without feeling a tug at his soul?

Good Friday found me back again on the green lawn by the little white church. It was 8 p.m.—and dark. A silent crowd massed on the lawn, and near the path leading to the front of the church.

Standing on the church steps, Pastor Ludder read the grim story of the Crucifixion, and as he did so, the men of the church council took down from the cross the figure of Christ, and carried it through the watching crowd, into the sanctuary.

We followed the silent procession. Within the little white church, stretched before the chancel, was a black curtain, behind which the bearers had carried their burden. In this packed church, was there one adult who had not listened to the funeral sermon preached for some loved one? Now we all listened as Pastor Ludder preached just such a sermon for the betrayed, denied, forsaken Jesus.

After the Nunc Dimmittis came the solemn Committal Service, followed by the Benediction.

It was finished. Jesus was dead—and buried. We came out sorrowfully to

watch the great stone rolled before the entrance, and sealed.

Three days later, long before dawn, I was back on the church lawn, already jammed with people. The stone was rolled away, and we entered the church, which was still draped in black, and waited.

Suddenly, from the church steps, trumpets of hope heralded the dawn, and Pastor Ludder's voice rang out, "Why seek ye the living among the dead?" With the joyous shout, he pulled away the black curtain that had hidden the Easter chancel, revealing a glory of living lilies.

Then down the aisle came an altar boy carrying a great cross of Easter lilies, and, as the candles were lighted, the choir followed singing, "Jesus Christ is risen today, Alleluia!"

After the victorious service, the congregation saw that Easter had come, too, to Christ's Little Theater. The cross no longer stood on the huge Bible. In its place was a life-size figure of the Risen Christ!

Now I knew what the shy little woman meant when she said, "You have to see it, to feel it."

One seemed to be rubbing spiritual elbows with all those who had found Him in unexpected places. With the women who came to the tomb, and found Him in the garden; with Cleopas and his friend who found Him on the dusty road to Emmaus; with the hopeless disciples who found Him in the upper room; with the fishermen who found Him on the shore.

I was one of them. So were all these radiant people who had found Him in

this little white church. People drawn from all walks in life, all states of the Union, from foreign lands, many of them here because some arresting display in Christ's Little Theater made them pause.

Who is responsible for Christ's Little Theater? How did it start? Pastor Ludder assured me, "I couldn't have done it without Lou Bengson."

It all started in 1953, when Pastor Ludder asked Bengson if he would help the Luther League with "a little something," in the way of a Christmas tableau, on the church lawn.

Lou Bengson, who had just joined the church, happened to have had years of experience in display advertising. He had designed decorations and displays for the annual Tournament of Roses at Pasadena.

He knew religious designing, too. Every Christmas, for years, he had furnished a Nevada community with a life-size nativity group to set up along the highway. The telephone company of El Paso had paid him a thousand dollars for his design, which he called "Easter Sunday."

That "little something" Pastor Ludder modestly asked for in 1953, grew into the first outdoor display. How it grew! When finished, it looked like an enormous framed religious greeting card. It showed the Nativity scene in life-size, above it the Star of Bethlehem. Passers-by, pausing to gaze at the manger scene, heard carols playing softly in the background.

The scene preached a disturbing sermon to mobs caught up in the soulless barter of a commercialized Christmas. Because it drew such favorable comment from press, pulpit and the public, it was decided to present a series of such outdoor displays at various religious holidays. Thus Christ's Little Theater came to Miami.

But would it be possible, I wondered, for it to live on without the genius of a Lou Bengson? It has. Last Christmas he was called to California to design decorations for the Rose Bowl. But the display on St. Luke's church lawn went up as usual, produced by the Luther League.

"There is natural artistic ability in most congregations," said Bengson, "waiting to be challenged."

What sort of a man is Rev. Carsten H. Ludder who does such challenging? When he received a call to St. Paul's about eight years ago—he had been graduated only two months before—the congregation numbered only nine, the church was roofless, floorless, pewless and windowless. The worshipers had to sit on boxes for the first service, and his salary was ten dollars a week!

"But that was all right," he grinned. "My wife had a job."

(Continued on page 58)

Two Groups

Two groups there were that Friday morn,
when Christ was crucified;
Two groups that stood on Calvary,
and watched Him as He died.
One group was large, a surging throng
that had come to pass the time;
One group was small, composed of four
who knew His love sublime.
"Twas easy to stand with the larger group,
for no one could see you there,
But only a Christian could stand with the four,
only a Christian would dare.
Two groups there were and only two—
there was no middle ground;
And those Judeans had to choose with
which they would be found.
And though two thousand years have passed,
all men must still decide
Whether to stand with the larger group,
or with the four abide.

—Donnell Ray Harris

By MARK HAGER

The Road Home



BENNY AMES didn't have his paper for my English class. His excuse ran something like: "Aw, nothin' ever happens at Grandma's house, sir, and I didn't see anything along the road to write about."

After school that spring afternoon, I decided to walk up the road with the boy. Maybe I could stir his imagination. Maybe I could help him.

Benny seemed delighted with the opportunity to show me there was nothing to write about.

I remember the little red cap he wore that evening, with the fishhooks in the crown. Benny was tall and rangy for his 14 years. His hair was long, but you could see a hawk-like keenness in the blue of his eyes. As I walked with him the fields were alive with spring, there was a tinkling of sheep bells and he reminded me of the boy David.

By a near-cut path through a strip of backwoods, we came upon a crumbling old rail fence.

"Know which fence rail a chipmunk runs, sir?" Benny asked, and then volunteered the information because he knew I lived in town. "The bottom rail. A gray squirrel runs the top rail."

After a few more steps, Benny pointed to a path across the ridge.

"You walk that path in July," Benny said. "Why only in July?" I asked.

"That's when the sweet cherries get ripe," Benny said. "See that big sweet cherry tree?" I pointed, "Over (Continued on page 68)

ILLUSTRATED BY BOB PATTERSON

Little Benny could find nothing to write about for his English class. He was too busy living.

The writers of the Bible did not, alas, furnish images, we must trust the producers to use every research means for the

IT'S NOT EASY TO

BIBLICAL motion pictures are the hardest of all to make, a rugged fact not generally appreciated by the public and sometimes not fully understood by the producer of religious films. In Biblical pictures the producer is dealing with material *known* to the viewer. This is not usually so in film making; generally the producer originates the "story" material as well as the visual imagery which carries the story to the viewer.

In the Biblicals, the story is more or less familiar in its literary form to the viewer. Along with this literary version the viewer carries another version in his mind. As he has read and heard, he has visualized for himself. Thus, running parallel with the written record is the "private" visual account of the reader.

The literary account is about the same for all readers, but the mental picture shaped by readers varies greatly.

Take a simple statement from the script of a Biblical film now in the process of production: "And when they had called the apostles to them, they beat them, and charged them not to speak in the name of Jesus, and let them go." (Acts 5:40) How should it be visualized? It looks easy, but bringing this bit of action and "story" to the screen

presents the producer with some extremely difficult questions and problems.

It is, first of all, a statement of fact; it is the description of something that happened. The meaning is clear enough, but when we begin to translate this action to imagery and the concreteness of the projected picture, things begin to cloud up a bit.

As the film producer goes from the verbal to the visual, he must decide on many things. What was the general setting? Did this happen in the council chambers of the Sanhedrin? If so, what was it like? Who is the "they" who did the calling? How many persons constituted this "they"? How many apostles were concerned? Peter and who else? How were they dressed? Were there any spectators?

JUST how were the apostles called? Did someone hail them in a loud voice? If so, who did it? Did some go and bring them back? Who did this? How did they do it—roughly or considerately?

We run head on into thorny questions just as soon as we begin to visualize a "simple" Biblical incident.

Take another aspect: "they beat them." Every reader

HOW THEY MADE "The Ten Commandments"



By KAY MARTEN

AFTER two-and-one-half years of intensive research and nearly three years of writing the script for the life of Moses, Cecil B. DeMille was ready, in October 1954, to start the cameras rolling. The location was not California, as might be expected, but Mount Sinai.

It's legend that Mr. DeMille has an insatiable desire for authenticity and perfection, but I was not prepared for the great lengths to which he went to be faithful to the Bible in the smallest detail.

I said to him, "The genius of Hollywood craftsmanship could have recreated all these settings for the film—so why did you make the long, difficult trek through the hot, desolate deserts of Egypt, where not even lizards or snakes can live?"

"Moses and his unknown

(Continued on page 36)

"shooting scripts" for movies. So, although we each have our private most authentic visualization. Good example is this new life of Moses

By WILLIAM S. HOCKMAN

VISUALIZE THE BIBLE

will visualize this act in his own way. He has done so every time he has read this passage. But the producer must decide how they were beaten, what instrument was used, who used it, what part of their bodies were beaten. If a whip was used, what did it look like? Were the apostles bound, and if so, to what were they tied?

And under all this are deep questions which the inescapable concreteness of a film is certain to raise, obliging the producer to deal with them as best he can before shooting begins: Was this an official meeting of the Sanhedrin? What was the official and legal charge? Was the beating official; formal or informal?

If he turns to the *Mishnah* he will find that if the charge against them was official and that of blasphemy, it was a serious charge and required the sitting of either the "lesser" Sanhedrin of 23 or a "greater" Sanhedrin of 71. Which was it? Again, the punishment for blasphemy, when proved, was death, but here those concerned were let off with a beating. What does this imply?

When *read*, these problems and questions remain suspended; when *visualized*, they must be given concrete answers. The producer's tremendous problem is getting the

film's imagery adjusted to history and scholarship and to the viewer's private imagery at the same time!

When an account is read, the private visualization which takes place *may* be very wide of the mark. It may be whimsical and inaccurate. A Biblical scholar will visualize better than an untutored person, and most film viewers are not Biblical scholars. (People who visit the Holy Land invariably say upon their return, "The Bible means so much more to me now!" This is why that is so.) In any case, when the producer presents his authenticated visualization it may collide violently with ours. Confident about our own private imagery, we take the attitude that it is he who should make the adjustment and not we ourselves.

THIS is the attitude of the Biblical scholar who can stand no films which vary from his own private, even though educated imagery. At the level of words he is not aroused, but bring a Biblical incident into the concreteness of the visual and you have him on your neck in an instant! But, the average man is just about as touchy as the scholar in this matter. He wants his private imagery validated in the Biblical films he sees.

(Continued on page 67)

WHY I MADE "The Ten Commandments"

By CECIL B. DEMILLE

ONE of the questions most frequently asked me is: "Why did you make 'The Ten Commandments'?"

The cynical—and there are always some cynics—may think that the answer is to make money.

Let me dispose of that right away.

I shall receive no profit from "The Ten Commandments"—that is, no financial profit.

This is the most modern picture I have ever made, because the struggle between the forces represented by Moses and those represented by Pharaoh is still being waged today.

Are men free souls under God or are they the property of the State? Are men to be ruled by law or by the whims of an individual? The answers to these timely questions were given some three thousand (Continued on next page)



To "...bring to its audiences a better understanding of this pattern of life that God has set down for us to follow."—Mr. de Mille.



LINES OF A LAYMAN

BY J. C. PENNEY

LIBERTY UNDER DEMOCRACY—IF AT ALL

IN 1946, Willis Ballenger, a prominent historian, made an exhaustive study of eight great democracies of the past: ancient Athens, Rome, Venice, Florence, First and Third French Republics, Weimar Germany, and Italy. In five of these democracies, liberty was peacefully voted down by the people themselves! Only two of them lost liberty by violence! And in one of them a dictatorship was established by a dishonest clique through bribing a majority of the legislature.

The fact that disturbs me most in this study is that liberty was not lost, in a single instance, through invasion by a foreign power. This somber, perhaps even frightening, fact is explained by the saying of Edmund Burke, the eighteenth-century British statesman and author, that "people never give up their liberties except under some delusion."

At the risk of being called an "alarmist," I wish to say that during the last two decades millions of our American people became obsessed with a delusion which has already cost us a portion of our liberty, and which, if allowed to persist, may well entail the loss of the remainder. This delusion is that a big, overwhelmingly strong, federal government *can* and *ought* to solve all our problems, cure our ills, pay us subsidies when we are young and support us when we are old. All of this service somehow is to be without cost to anyone and without infringement upon our liberty.

As I view what has happened, and try to forecast what *may* happen in the future, I find that the majority of liberties we have lost lie within the area of freedom of choice. Speaking of which, I am sure that history will bear me out when I say that *freedom of choice* is always among the first victims when any government actually becomes a dictatorship. Insofar as a man loses this freedom, he has become the slave of him who has the authority to choose for him. It's bondage.

years ago on Mount Sinai's pinnacle.

Today we are very likely to think those Commandments a bit archaic.

"I am the Lord Thy God. Thou shalt have no other Gods before me."

We do not bow before giant birds of carved granite or wooden idols with stone eyes. But we have other gods competing with God. We may never have bowed before a calf of gold, but we may still worship Gold. We may never have bent the knee before the graven image of Hathor, but there is also a graven image on a dollar bill.

Is there a man or a woman who can honestly say that he has never put his ambitions or vanity above God? Or worshiped flesh more than God? Or worshiped the blue-white glisten of a fine diamond, or the earthy beat of rock and roll, or even worshiped himself above the worship of God?

These and anything else that repre-

sents values to us can be false gods. These things can be good, but they are not God—and if we make them our god, they will enslave us and betray us into modern idolatry.

"Thou shalt not take the Name of the Lord thy God in vain."

When I was a boy I thought this referred only to profanity. But far worse than profanity is the use of the Name of God for personal worldly gain, for ambition, for intolerance, for selfish power over other men, or as a righteous cloak for unrighteous deeds.

We take the name of God in vain whenever we misuse the power of God or whenever we say to Him, "Not Thy will, but mine be done."

"Remember the Sabbath day to keep it holy" fares none too well in the headlong rush of modern living. Mankind has coined countless proverbs and slogans about the value of time, but

this Commandment reminds us that time belongs to God and that some of it should be set aside for Him.

"Honor thy father and thy mother" speaks more pointedly to parents than to children. How can the children obey it unless the father and mother give them an example worthy of honor? And to the grown sons and daughters it must mean more than just buying a dozen red roses on Mother's Day and a pair of socks or a tie on Father's Day.

And so it is with all the Commandments that govern and guide our relations with our fellow-men. We must look beneath the surface meaning of the words. The Ten Commandments are not outmoded relics of a barbaric age. They are as true and valid and real as the day they were burned into tablets of stone by the finger of God.

But we must take the trouble to understand them; for how can we obey commands that we do not understand?

WHAT I hope for our production of "The Ten Commandments" is that those who see it shall come from the theater not only entertained and filled with the sight of big spectacle, but filled with the spirit of truth; that it will bring to its audience a better understanding of the real meaning of this pattern of life that God has set down for us to follow; that it will make vivid to the human mind its close relationship to the mind of God.

That relationship between God and man is the greatest drama in the world—a drama in which we are the actors—and the outcome of it is of vital personal importance. In the final analysis, we do not break the Commandments. They break us, if we disregard them.

That is why in our production we tell a story of real people and real events. When you dip beneath the language of the Bible, the men and women in it are men and women of flesh and blood. They love and hate; they mourn over the death of a child; arrogant ruthless men try to over-ride their fellows; the women of the Bible are women of virtue and women of vice, women of treachery and women of faith—just the same in the Bible as men and women are today.

The life of Moses was a life of struggle and defiance, of daring and sorrow, a life of love and battle, of sacrifice and murder, a life of achievement and disaster, humiliation, glory.

Moses was one of the world's greatest human beings—human to the point of sin, holy to the point of seeing God face to face.

A high statesman from one of the largest Moslem countries in Asia urged me again and again to make this picture with—and I quote him—the "defi-

(Continued on page 38)

Make Room For RESURRECTION

By LOWELL RUSSELL DITZEN

*"Why seek ye
the living
among the dead?
He is not here,
but is risen."*

LUKE 24:5,6

SOME TIME AGO, in the Mohawk Valley of New York state, I passed an old building whose substantial, weathered stones bespeak the fact that it was erected more than a century ago. The broken windows were boarded. The unkempt grass of summer drooped over the entrance-way. All about the place was dullness, lifelessness, death.

I happened to know something of the history of that building. More than a century ago a young Welshman migrated to that area. He was wearied with the staidness and the poverty of his homeland. With a vision of building a better life for himself and his progeny, he came to the land that seemed to have its future ahead—America. There in the valley which still held the dim echo of Indian drums, he started a little business beside the inn.

Into his work he poured his energy. He conveyed his enthusiasm and dreams to his sons, and when they followed their father to the grave, there had been created a thriving business whose trademark was known across the land. A third and fourth generation took over. But for these, their future was in the past. They lived not by the creative hope of their ancestor. Their policy was guided by mechanics of generations past. They did their best but they kept looking for the living among the memories of the dead. They had no room for resurrection in their business thinking—and that business died.

Now that may seem a strange illustration with which to begin an Easter sermon. But it points up what is primary in the message of the day—that this matter of resurrection is a potent element for constructive living, a powerful element for you and me to really come to grips with, to put in a central place in our outlook and to go out and live with in this hectic world of ours.

That word resurrection comes from a Latin word which means to rise again. We use it primarily in ecclesiastical language to speak of the resurrection of Christ from the dead. But it has a much broader (Continued on page 62)



LISTEN

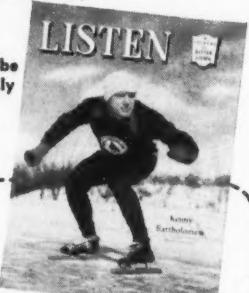
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(City) (Zone) (State)

Why not send a gift
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RELIGIOUS FREEDOM HAS TAKEN A BEATING IN CHICAGO

(Continued from page 26)

In December, "Martin Luther" stepped out of its 16th century setting, and off the screen, into a real-life re-enactment in Chicagoland.

The Reformation had to be waged all over again. Protestants of all persuasions united literally overnight in one of the most heartening demonstrations of unity to be seen in America in a decade. Though the "Martin Luther" television premiere was the project of a local Lutheran committee backed by the Lutheran Council of Greater Chicago (made up of eight Lutheran denominations), the Church Federation of Greater Chicago (24 denominations) had sent out publicity on the showing of the film to its 1600 churches.

The film's withdrawal by WGN-TV was the signal for an almost instantaneous protest meeting. An action committee was set up. Groups that had avoided the Church Federation like the plague called Dr. John W. Harms, executive vice president, to offer support. The National Association of Evangelicals, theologically wary of entangling alliances, asked permission to send representation, which was promptly granted. Dr. Harms suggested that Dr. Alan Redpath, pastor of Moody Church, be named. Meanwhile, the Moody Bible Institute radio station WMBI asked for and carried news stories. Everybody was concerned. This was something on which they could all agree.

ONE of the impressive examples of shoulder-to-shoulder unity was the cooperative spirit that sprang up between denominations of the Church Federation, denominations of the Lutheran Council, and the Lutheran Church-Missouri Synod. Missouri Lutherans are religious isolationists by sincere conviction and polity, and probably the most advanced denomination in the country when it comes to use of modern communications techniques. (They produce the television program, "This Is the Life," and were pioneers in radio with Dr. Walter Maier's "The Lutheran Hour.") They had a deep personal interest in the film "Martin Luther." They had helped to make it. When other denominations sprang to their defense—Presbyterian, Disciples, Methodist, Baptist and the rest—something important happened in Chicago.

Dr. Martin Piehler, executive officer of the Missouri Synod's Northern Illinois District, invited the newly-formed interdenominational committee to use the board room in his suite of offices. Church executives who had passed unnoticed in the halls of the same building for years, suddenly found them-

selves calling each other by their first names.

Said Dr. Harms: "We found an ecumenical potential undreamed of a month before. This has demonstrated to us how much we need each other."

When there was mimeographing to be done, letters to be sent out, telephone calls to be made, the Church Federation and the Lutheran Council footed the bills without making any distinction as to who was working for whom. In the first month those bills added up to more than \$1000. When it began to look as if the fight would be a long-haul, a budget of \$6000 was quickly subscribed, \$2500 coming from churches of the Federation.

There is no way of setting a price on the time that committee members have spent on their unexpected job. Dr. Harms, made chairman, was readying his fall program when "this dropped down right in the middle of my schedule, which is all shot." He has had to spend two-thirds of his time on the "Martin Luther" hassle. Dr. Clifford Dahlin, over at the Lutheran Council, committee secretary, puts in "six to eight hours a day" on top of his regular work. The same kind of burden has landed on Dr. W. Alfred Diman, vice-chairman, executive secretary of the Chicago Baptist Association; and barged into the pastorate of Victor C. Rickman, St. Philip's Lutheran Church-Missouri Synod, who has had the touchy and time-consuming responsibility of press relations.

But whatever the cost in time, however disrupted their planned activities, if this is a "new Chicago Reformation," they're all for it, for that is why Protestant churches are in business. It's to their credit that they are flexible enough in Chicago to take up the challenges as they come.

There is just this shadow: it took



EASTER TIME READING

suggested by:
Ross H. Stover
Pastor,
Messiah Lutheran
Church,
Philadelphia, Pa.

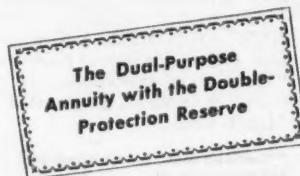
The Bible
Personalities of the Passion, **Leslie D. Weatherhead** (Abingdon, \$2)
Day by Day We Magnify Thee, **Martin Luther Muhlenberg**, \$3
Life Together, **Detrich Bonhoeffer** (Harper, \$1.75)
Adventure of Prayer, **Donald James Campbell** (Abingdon, \$1.50)
The Big Fisherman, **Lloyd C. Douglas** (Houghton Mifflin, \$4.50)

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something to be unitedly *against* that brought the Protestants of Chicago together. As one committee member remarked facetiously: "Lutherans that fray together, stay together." Perhaps individualism is the genius of Protestantism. But perhaps, also, Protestants will some day discover a new and zestful unity in what they are *for*.

There is another implication in the Chicago story which might well cause some pondering of another kind. And this brings us to the man in the middle of the Chicago battle, Robert Kendler, president of Community Builders, sponsor of "Community Theatre," the WGN-TV program for which "Martin Luther" was scheduled.

His program is a two-hour show, beginning each Friday night at 10. Mr. Kendler has sponsored the show for eight years, at a cost of from \$7000 to \$10,000 a week. Periodically the station offers him a "package" of films which it proposes to use on his program. Not only an astute businessman (he blew up when he recently found a '924 movie on the submitted list), he has the wish to run films that are more "significant" than the usual offering. When "Martin Luther" turned up on the list (having been contracted for between WGN-TV and Lutheran Church Productions in New York), he was businessman enough to think as a program sponsor, though his religious predilections were on the side of the film.

"I weighed the values and problems," he told me, "and decided I had everything to gain and nothing to lose. I had been promised a spread of religious pictures. I have seen religious revival at work—in Minneapolis, for example—and wanted to spark the same thing for Chicago. I regarded this as a new facet of advertising and at the same time a force for good in the community here. I wanted more 'soul' than the stuff in the usual film."

Mr. Kendler visualized a series of religious films for "Community Theatre." "I wanted to spread knowledge of whatever religious position," he told me. "A film on Mary Baker Eddy, for example, might be shown, simply as the story of a woman who made a contribution in the field of religion—and the same with other personalities. In taking this up with WGN, I offered to remove all commercials from such programs—offered this for the 'Martin Luther' film, too."

When he was precipitated into the conflict, letters began pouring into Kendler's Skokie, Ill., office—"There have been thousands of them, and telegrams and telephone calls."

WGN-TV has carefully refrained from giving out details of the "emotional reaction" they say the scheduling of "Martin Luther" produced. Mr. Kendler has no such compunctions.

1 The dollars you put into American Bible Society Annuity Agreements do double duty. Invested for you in wisely selected, safe securities during your lifetime, they bring you a regular, generous, partially tax exempt, guaranteed income. You get a higher return and greater safety than you could probably secure for yourself and with none of the inconvenience, expense and worry of managing your own investments.

2 After you are gone, your dollars live on, helping in the great work of translating the Scriptures into all languages. These are published "without note or comment" and distributed by native colporteurs and by missionaries wherever the need exists.

Thanks to your part in this work, New Testaments are at all times available to chaplains for free distribution to spiritually hungry men and women in our country's armed forces wherever they may be.

- For your Church
- For your Alma Mater



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**SCHULMERICH
CARILLONS**

"We took 500 of our letters at random," he said, "and analyzed them. We found that 90.4 per cent were from people who were for the showing of the film, and that only 9.6 per cent came from people who were opposed."

The president of Community Builders brings a refreshing, reconciling spirit to the controversy. "Mr. Quaal is a fine man," he repeats. "I don't want to beat him. I want to reason with him, convince him."

He added almost parenthetically, "At Community Builders, we have a Christian Scientist—myself—as president, a Jewish vice-president, a Roman Catholic secretary and a Lutheran treasurer. For thirty years we've never had a religious fuss. Call it democracy at work."

But in Chicagoland, democracy was not working.

The station did have one out-furnished to it by a policy advocated in good conscience by the Broadcasting and Film Commission of the National Council of Churches. The BFC believes that networks and local stations should not sell time for religious programs. The position of the Commission, and that of local agencies which have to try to arrange for religious representation on radio and television, is that stations which sell time are mistakenly encouraged to feel that in doing so they have taken care of the religious side of programming balance. The BFC believes that there should be no time charge for religious programs; that, rather, they should be offered as a public service.

Independent church groups and broadcasters feel that such a policy legislates against them, since they do not as a rule participate in church federations. If they are not allowed to buy time, they are afraid they will get no time. National programs such as "The Old-Fashioned Revival Hour," and Billy Graham's "Hour of Decision" would be affected.

In Chicago, WGN-Radio adopted the no-paid-religious-program principle. The Pacific Garden Mission's broadcast, "Unshackled," on WGN for over six years, was discontinued at the end of December. The Preferred Risk Mutual Insurance Company of Des Moines has been told that its program, "America's Favorite Hymns," is no longer acceptable to WGN, inasmuch as it is religious music, commercially sponsored.

"Martin Luther" too was a sponsored program. Community Builders was paying the fare, with or without "commercials." Even though interdenominational agencies were behind it, even though the film is by one definition historical biography, it is by another definition religious biography, and the broadcasting station was pro-



**EASTERTIME
READING**
suggested by:

**Theodore Adams
Pastor,**
First Baptist Church,
Richmond, Va.

The Bible
*Pilgrim's Progress, John Bunyan
Over His Own Signature, Leslie D. Weatherhead (Abingdon, \$2.50)*
Christian Faith in Action, Foy Valentine (Broadman, \$2)
Your Prayers Are Always Answered, Alexander Lake (Messner, \$2.95)
The Case for Christianity, C. S. Lewis (Macmillan, \$1.65)

vided with the makings of an alibi.

This, it seems to us, should—and will—give pause to Protestantism. No matter how equitable "official" church agencies may be in allocating time to co-operating and even to non-co-operating denominations, no matter whose agencies they are, they must not be placed in the untenable position of declaring that there is no room in the Protestant democratic tradition for "free enterprise." Perhaps "Martin Luther"—and Martin Luther—have something to say at this point.

There is something else that is taking shape in Chicago and attracting support elsewhere. This is a feeling that the Federal Communications Commission must face up to its responsibility to prevent sectarian censorship of channels of information under its jurisdiction, or, if it argues it does not now have such responsibility, that such enabling legislation be enacted to give it "the right to establish principles and practices for the use of the media of mass communication as will guarantee freedom from such censorship, whether direct or otherwise."

The quotation is from the petition form prepared by the Chicago Action Committee for Freedom of Religious Expression, and addressed to the FCC.

That is a piece of "action" in which you may wish to share. It may help you to see to it that what happened to people in Chicago doesn't happen to you.

THE END

HOW THEY MADE . . .

(Continued from page 30)

thousands of followers did it in the Exodus," he answered. "As I see it, if we are to bring to the screen an authentic chronicle of Moses, the least of our obligations was to do it the authentic way."

And they did. Though the film com-

pany traveled by modern motorized vehicles, it was still an arduous journey under the scorching sun. They slept in tents until they reached St. Catherine's Monastery at the base of Mt. Horeb. For part of the trek to the top of Mount Sinai, they traveled by camel. The last few thousand feet is so sheer and rugged that not even a burro can make it, and so they went on foot.

Charlton Heston, who portrays Moses, approached the role with humility and dedication. He tells of the great benefit to him personally, which came from filming of his first scenes on the slopes of Mount Sinai.

"In preparation," he told me, "I studied many books on the life of Moses, including, of course, the Bible books. When we arrived in Egypt, I felt I had begun to understand some small part of the true significance of this man and the reason why the impact of his life on the history of the world has never ceased. But when I stood on the slopes of Sinai where Moses stood, wearing robes such as Moses wore, it did something to me."

And that "something" was one reason Mr. DeMille chose to follow the actual path of Moses for his film. "No one," he told me, "can stand on Mount Sinai and not be deeply stirred."

All actors learned that there could be no adjustment of dialogue to suit

individual tastes. In many instances the lines are the exact words from the Bible, and the script was documented with references to chapter and verse. The writers had been admonished in advance "not to invent anything."

The heavy burden of painstaking research and authentic detail was carried by Swiss-born and educated Henry Noerdlinger, who seems to know the Bible as well as I know my own life. He told me, "In reading Ex-

odus one arrives at the conclusion that the events secondary to religious teaching were not always set down. But no one can doubt that these events happened. Moses lived a full life from birth to death. To find these missing elements we studied source material, which, in some instances is as ancient as some of the books of the Old Testament—the *Midrash Rabbah*, the writings of Philo, Josephus and the early church father, Eusebius. With the help

of these, a more complete 'biography' of Moses was established, to complement the life of the Biblical Moses."

Resurrection

After the snow has gone, we see
The lovely life of spring.
So joys we thought were lost emerge
From sorrow's covering.

—Charlotte R. Millward

"The hyssop that grew in Moses' time probably is not the kind that you find today, but we managed to obtain real hyssop from an eastern nursery," said Henry Noerdlinger. This hyssop was planted in the studio nursery two years in advance of the filming of the scenes in which it was used, so that there would be a sufficient quantity of the right length available when it was needed.



**"They Sell Themselves
... Such a Profitable
Enterprise"**

Says Mrs. Robert Beckman, a member of Trinity Evangelical

Lutheran Church, Crown Point, Indiana

Beautiful Keepsake Plates

• picturing your church • every church member will want one!

"I have already sold enough plates to realize a profit of \$400 for our building fund. Many people thanked me for selling them such a beautiful and serviceable way of remembering our church." So writes Mrs. Robert Beckman, whose picture is shown above with the plate made for her church group.

We are proud of the many letters we get from friends all over the nation. They tell us that these spiritual keepsakes sell themselves. People especially like them for Christmas giving.

They are wonderful for anniversaries, dedications, bazaars.

A picture of your church (or school or hospital) is permanently fired into the glaze of the plate at intense heat and will never wear off. You have choice of many styles decorated in 23 Kt. Gold.

See these appealing mementos every church member will want. Write today, at no obligation, for quantity prices, full-color catalog and samples of plates we have made for other church groups.

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Twenty-four complete sets of plans for gift parties on all occasions. Complete, easy directions for making invitations, decorations, favors and food, plus suggestions for entertainment and gifts. Good taste, economical, gay. Illustrated. \$1.95

Abingdon Song Kit

JAMES LEISY

A song book designed for use by groups singing in schools, camps, churches, homes—on any occasion—at any age. The 10 sections include old favorites, stunt, novelty, and serious songs. Music included for less familiar songs. Paper, 50¢

AT ALL BOOKSTORES

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world and universities gave their assistance to Mr. DeMille and his research consultant.

"This will be a nation moving," said Mr. DeMille at the final briefing to the core of his staff, 81 men and five women, just before filming of the Exodus sequence began. "An entire people, its children, its aged, its goods and livestock. But a nation is not a mass of people. It is made up of individuals, as this must be. And if you have prepared well, and I am satisfied that you have, on the screen this will be the awe-inspiring event that it is in the Bible. This scene represents the first day of freedom—the day man took his first step toward government by law under God."

WHEN the engraving was first completed on the tablets of stone from Mount Sinai, an infinitesimal error went unnoticed. Though the tablets were used only briefly before it was detected, tremendous expense was involved when Mr. DeMille ordered the work "killed" and the error corrected. The fact that a maximum of only 12 people in the world today could decipher the characters and note the error, made no difference to him.

One man told me, "If the people in the film have a spiritual glow about them, it is because they understood and 'lived' the scenes. Many prayed before they went before the camera."

A member of the crew, an electrician, confirmed this. "I felt this picture was God's work, and I prayed for ability to do my job well." **THE END**

WHY I MADE . . .

(Continued from page 32)

nite objective to bring about religious understanding with a view to the safeguarding of our free and democratic way of life."

It should not surprise us that a leading Moslem should show so much interest in "The Ten Commandments," for Moses is as highly honored as a prophet in Islam as he is in Judaism and Christianity.

Is it too much to hope that our production of "The Ten Commandments" might help to do what centuries of bloodshed and argument have failed to do—remind the millions of adherents of the Jewish, Christian, and Moslem faiths that they all spring from a common source and that they have in Moses a binding tie, a universal prophet, and in the Decalogue a universal law of brotherhood?

In the making of the picture we had thousands of Christians and Jews and Moslems working side by side in perfect harmony.

Our constant thought while we were making "The Ten Commandments"

was: Can we be worthy of its theme?

So that the hundreds of millions who will see the film can make a pilgrimage over the very ground that Moses walked, we rolled our cameras from Goshen through the wilderness of Shur, then down through the wilderness of Sin and up the steep, barren, majestic, awe-inspiring slopes of Mount Sinai to the holy ground where Moses stood to receive the Law.

Very few people are ever able to go there. It was a trip over some of the most rugged desert country in the world.

The road is no more than a camel trail in many parts of it. We had to whitewash rocks every 60 or 70 yards for 75 miles across the desert to keep our camera cars from getting lost.

But in "The Ten Commandments" we have brought Sinai to those who could never hope to see it, and I hope we have brought with it some of the spirit that still broods over that mountain.

Our modern world defined God as a "religious complex" and laughed at the Ten Commandments as old-fashioned.

Then, through the laughter, came the shattering thunder of great world wars, each more terrible than the last—and a blood-drenched world, no longer laughing, cries for a way out.

There is only one way out. It existed before it was engraved upon tablets of stone. It will exist when stone has crumbled.

The Ten Commandments are not rules to obey as a personal favor to God. They are the fundamental principles without which mankind cannot live together.

Armies are mighty. Atom bombs are mighty. Ideologies born of blind pride and passion are mighty. But the Truth of God is mightier than all—and it shall prevail.

That is what we have tried to tell. That is why we made "The Ten Commandments." **THE END**



EASTERTIME

READING

suggested by:

Norman Vincent

Peale

Pastor,

Marble Collegiate
Church,
New York, N. Y.

The Bible

Channels of Spiritual Power, Frank C. Laubach
(Revell, \$2.50)

Billy Graham, Stanley High (McGraw Hill,
\$3.95)

You Are Never Alone, Lowell Russell Ditzén
(Holt, \$3.50)

What Is Vital in Religion, Harry Emerson Fos-
dick (Harper, \$3)

Immortality, Alson J. Smith (Prentice Hall, \$3)

FREEDOM

from persecution—from fear—from want

YOU AND I ENJOY THESE FREEDOMS—

and we cherish the most important freedom of all: the freedom to worship God according to the dictates of our own consciences. That there are men right here in America who are denied this freedom may seem unbelievable. But the facts prove that it is true.

These Are the Undeniable Facts

- Priests who leave the Church of Rome are frequently subjected to pressure brought to bear on their families and friends to banish them, especially in South America and Europe.
- Priests who leave the Roman Catholic Church frequently live in fear. They know by observation that to break them Rome will command all of her powerful social, economic and political forces.
- Priests who leave the Church of Rome frequently are prevented from earning a livelihood. Many employers will not hire a man who indicates that he has been a former priest. Seldom does the former priest have any private funds or clothes. With no place to go, he lives in want.
- Priests who have told their superiors of their desire to leave the Church have sometimes been forcibly restrained. More terrifying than physical bondage are the threats of purgatory and hell which are used to hold them in spiritual bondage.

... as many as the Lord our God shall call ACTS 2:39

Today in all parts of the world, Roman Catholic priests are leaving the Church. The reasons they give for leaving reveal their spiritual and intellectual search for the truth.

- They are disillusioned with practices they find inconsistent with Scripture
- They have discovered serious errors in the theological dogma of the Roman Catholic Church



This building will be used for the former priest center.

- They have recognized that salvation by works is a mockery
- They have witnessed the evils of a totalitarian hierarchy
- They have been shocked by political and moral attitudes and deficiencies within the Church

Our help is in the name of the Lord ... PSALM 124:8

Through a specialized program of rehabilitation, Christ's Mission is helping many former priests discover a new way of life—a life of physical and spiritual freedom. The mission provides counsel and advice in practical and spiritual matters. Often we shelter, feed and clothe men who have just left the Church and have no means of support. Many men are helped to find work. Travel and medical expenses are provided in emergencies. If the former priest is converted and feels called to serve God in the Protestant ministry, financial assistance is extended to enable him to attend a school or seminary. Spiritual help and guidance is a primary and integral part of the program of assistance. Christ's Mission has helped over 600 former priests.



The business and magazine offices will occupy this building.

Priests Are Leaving in Greater Numbers

Today the opportunities are greater than they have ever been in our 75 years of service. More and more priests are resigning and appealing to us for assistance. We are receiving these requests from all over America and many other parts of the world. This is especially true in South America, where persecution is bitter against defectors. Priests tell us that many more would leave if they had a place of refuge.

Dugan Center Being Established

Because of this increasing need, and as a result of long and prayerful consideration, Christ's Mission is establishing a center for former priests. This center will enable us to provide a more complete and integrated program of rehabilitation. A special committee of experts in the field of education, business, guidance, health and theology will meet with the former priests and help them work out the many problems they face. They will have the help of our job placement program and will receive spiritual and material aid. Throughout their period of readjustment they will be living with men who understand and sympathize with their problems. Rev. Frank F. Payas, a Roman Catholic priest for 20 years and a Protestant pastor for 10 years, has been appointed supervisor of the center.

We Must Act at Once

A property, ideal for this center, has been offered to Christ's Mission by a wonderful Christian family at a fraction of its actual value. The Board of Trustees have voted to purchase this property and establish the Dugan Center at once. Prayer and the open door of opportunity have convinced them it is the Lord's leading. They have authorized financial appeal of \$50,000 to purchase the property and establish the former priest center.

We Will Need the Generous Help of Friends

We appeal to readers because we believe that you will support this act of faith. May we ask you to give both generously and sacrificially that we may be enabled to assist more priests in their search for freedom.

You will want to have an important part in making this center a reality. Please pray about this carefully and, as soon as you can, send your contribution to us. We are sure you will stand by us in this hour of urgency.

**Dr. Walter M. Montano, Executive Director;
Rev. Frank Payas, Supervisor, Dugan Center,
CHRIST'S MISSION, 27 East 22nd Street, New
York 10, New York. Dept. K.**

Daily Meditations

by HALFORD E. LUCCOCK

Monday, April 1

READ PHILIPPIANS 4:10-13

MANY of us have at times watched a television program called "I've Got a Secret." A guest tells his "secret," usually a fantastic fact, such as "I am the father of three pairs of twins," to the master of ceremonies. Then a group of people try by means of questions to discover his secret.

Each of us has some kind of a secret. Every Christian ought to give the impression, by his attitude and actions, of having a joyous secret. Paul wrote: "I have learned in whatsoever state I am, therewith to be content." He had a secret. He wrote "I can do all things." Do you have a secret?

O God, may we be more than conquerors in the fight with evil, through the might which Thou dost give. Amen.

Tuesday, April 2

READ LUKE 12:19-21

If we command our wealth, we shall be rich and free; if our wealth commands us, we shall be poor indeed.—EDMUND BURKE

GEORGE H. DORAN, in his *Book of Reminiscences*, tells a story of the publisher, Mr. Doubleday. He says that Mr. Doubleday had a book bound in red Russian leather which he called the *Book of the Law and the Prophets*. It was not the Bible, but the *Doubleday Bible*. It was the record of his profits. It contained, says Mr. Doran, his morning prayers and vespers! We need to watch and pray that we do not allow any book to displace the Bible as the Book of Life.

May we continue, day after day, to cleanse our way by taking heed unto it according to Thy word. Amen.

Wednesday, April 3

READ MARK 6:30-32

By all means use some time to be alone. Salute thyself, see what thy soul doth wear.—GEORGE HERBERT

SOME YEARS AGO, that genius of the violin, Yehudi Menuhin, took two years away from the concert stage at the very height of his fame. He explained it in these words: "One of the dangers that beset all artists is staleness. I simply want to do the best for myself and my audiences. That was why I retired for two years, to remain for awhile alone—I and my Stradivarius." That last sentence deserves to be looked at carefully. If a

violinist must be alone with his Stradivarius, his violin, a Christian needs to be alone with his instruments—his Bible, prayer and meditation. Make a secret place.

Help us, O God, to use the powers which recreate our spirits. Amen.

Thursday, April 4

READ II SAMUEL 23:14-16

However we toil or wherever we wander, our fatigued wishes still turn to home for tranquility.—OLIVER GOLDSMITH

ONE of the number of American authors and painters who fled to Paris after World War I, complaining that they "couldn't stand America," Harold Stearns made a remarkable confession after self-exile for several years. He wrote, "The older I become the more I am convinced that there is nothing so conducive to happiness in middle age as having a home town . . . perhaps even a home." Quite a confession! In a deeper sense that is true also. Our spirits need a home. We need a loved and familiar place for our spirits to live. The poet Wordsworth has the proper word—"from God who is our home." Faith in a God of love makes the universe our Father's house.

We are strangers in the world, O God; help us to be at home in Thee. Amen.

Friday, April 5

READ PSALM 15

IN HIS EARLY years in the musical world, Frank Sinatra had himself incorporated and some other men "owned" a part of him. That is, they had put out money for his expenses, and were entitled to a share of the profits from his singing. Mr. Sinatra finally "bought himself" from those who "owned" part of him, and so he finally "owned" himself! How about us? In a figurative sense, do we own ourselves or do others determine what we shall think, what we shall do, whom we shall follow? Can we say, with determination, "I know not what course others may take, but as for me and my house, we will serve the Lord"? That is really owning yourself!

Grant, O God, that we may not be conformed to this world, but set ourselves firmly to obey Thee. Amen.

Saturday, April 6

READ LUKE 16:19-23

THINK OF THE parable of the rich man

and the beggar Lazarus. The rich man is usually called Dives. We usually think of the sin of Dives as selfish hard-heartedness. It may not have been that directly. The real sin of Dives was that he was blind to what was before his eyes. There was the beggar on his doorstep. Dives passed by him every day and never saw him! We may say, "Impossible!" but it is possible. We are all in danger of doing exactly that. We do not need to be rich to commit that sin. Every one of us may fail to see what is right before our eyes. There may be people in need, people who are lonely, the sick who need help, the tempted who need support. Do we pass by every day, absorbed in ourselves and do nothing?

Open our eyes, O God, that we may be quick to see the need right in front of us, and quick to respond. Amen.

Sunday, April 7

READ MARK 10:46-50

THE POET Thomas Gray, of England, many years ago wrote this acute observation: "In Cambridge there is nothing so troublesome as that one has nothing to trouble one." The poet lived a quiet life, with no disturbances, nothing to trouble him. He found it hard to endure. For, having no trouble, with nothing to worry about, comes pretty close to being dead! Jesus wished that our joy might be full. So he said, "Take up your cross and follow me." In other words, pick up a load of trouble. Carry some burdens for the welfare of others. Thus you will be kept alive. You will belong to the greatest fraternal order on earth, the friends of the human race.

Keep us out of easy places, O God, and out of selfish removing of ourselves from the needs of others. Amen.

Monday, April 8

READ MATTHEW 6:9-13

THE REVEREND LYMAN ABBOTT once gave a vivid demonstration of what faith in God means in life. He wrote a version of the Lord's Prayer with all reference to God left out. This is what he wrote: "Our Brethren who are on the earth, Hallowed be our name. Our Kingdom come, Our will be done, for there is no heaven. We must get this day our daily bread; We neither forgive nor are forgiven. We fear not temptation, for we deliver ourselves from evil. For ours is the kingdom and the power, for there is no glory and no forever." Measure the

distance from that to the Lord's "Our Father Who Art in Heaven." The prayer without God is a cold, bleak prayer; the world without God is a cold, bleak world.

Grant, our Father, that we may never allow prayer to become a formal, lifeless thing—but that it may be the meeting of spirit with Spirit. Amen.

Tuesday, April 9

READ JOHN 10:14-16

ONE DANGER we all face is that of a growing narrow-mindedness, that grows into the condition of thinking that we possess, or our group possesses, all the wisdom about God. Someone has written a satirical verse, which ridicules this attitude. "How pitiful are little folk; they seem so very small. They look at stars and think they are denominational." How small that seems compared to the breadth of love of Him who said, "Other sheep have I that are not of this fold." How small compared to this inclusiveness of God: "For the love of God is broader than the measure of man's mind." What size mind do we prefer—narrow or broad?

Help us, O God, to think Thy thoughts after Thee, that we may be saved from self-satisfaction and narrowness. Amen.

Wednesday, April 10

READ MATTHEW 13:31, 32

THERE ARE many beautiful stories of the Bronte sisters, Emily and Charlotte, the novelists. One of these stories is that of a conversation between the clergyman father and Emily when she was about eight years old. The father was explaining the scenery out on the moors and particularly wished to impress his little girl with the renewal of the earth with new growth. He asked Emily, "What is here which was not here a hundred years ago?" Emily answered promptly, "Me." An unexpected answer, but a good one! You are a new factor in every situation! Never discount your own importance in the struggle to make a better world. You are something new in the world! You and your efforts make a difference!

Teach us, O God, that one with God is a majority in any situation. Amen.

Thursday, April 11

READ LUKE 6:36-38

Yet, taught by time my heart has learned to glow for others' good, and melt at others' woe.—HOMER

WE OFTEN hear, "He was a very reserved person." These words may be a tribute, and often are. They may describe a person never loud, never aggressive or loquacious. But the words, on the other hand, may also be a reproach, a sort of a sad epitaph on a selfish life. For it often means that he reserved himself for his own interests. It often means, "He built a little picket fence around himself." People in need of friendship, of sympathy, of the outgoing of a generous heart, outsiders and anyone in need get no farther than the fence! Are you a "reserved person"?

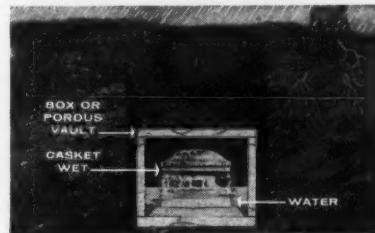
Help us, our Father, to be open hearted,



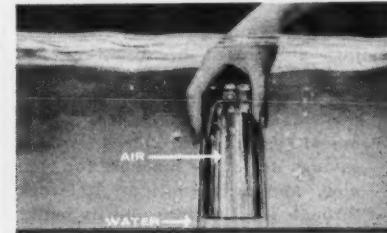
When your strength and wisdom are needed most

When it happens . . . and it *will*, some day . . . there won't be time to do anything except pack and go, quickly. And you'll be grateful that someone who needs your strength and wisdom *can* lean on you in the most trying hours of their loss. You'll be grateful that you *are* able

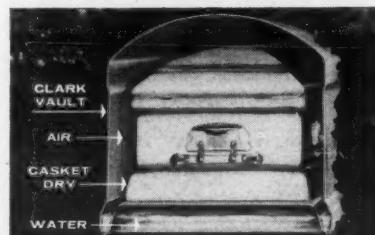
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to give of ourselves to others in full measure, pressed down and running over. Amen.

Friday, April 12

READ JOHN 7:14-17

IT HAS BEEN said quite truly, "God is not a problem to be solved but a Worker to be joined." Jesus did not say, "Solve all the world's mysteries," but He said, "Follow me." The principal pathway to God must be through life. If the idea be sound that God summons men to join Him in the creation of a better world, then only those who respond to that summons, and are themselves participants in that task, can be certain of God or comprehend Him at all.

Grant, O God, that we may learn of Thy truth by doing Thy will. Amen.

Saturday, April 13

READ PHILIPPIANS 2:1-4

REBECCA WEST, the novelist, has written that "it is the greatest sin to deal with people as if they were *things*." That de-personalizes people. It takes away their birthright as human beings and as children of God. That was the essential sin of slavery. It made convenient and profitable *things* out of people. That is the sin of an employer who regards workers as "hands." That is *our* sin, whenever we try to use people just as *things* for our advantage.

Save us, O God, from the sin of looking at people as merely means to an end we have chosen, and not as persons with a priceless value to Thee. Amen.

Sunday, April 14

READ MARK 11:7-9

THIS IS PALM SUNDAY. Notice one detail of the Scripture reference for today, "Many spread their garments in the way." Think what that meant. They were so carried away by their enthusiasm for Jesus, that they completely forgot themselves. They did not sit and think, "This cloak is my best. I'll think twice before I put it down in the dusty, dirty road to be trampled on!" No, they had only one thought, "Hosanna to Him that cometh in the name of the Lord." Real devotion comes when we forget ourselves and our advantages and give ourselves to God's service.

In our thinking, may God increase and our own gain decrease. Amen.

Monday, April 15

READ MATTHEW 11:1-4, 9-11

COMPARE two sentences in our two Scripture references for today. One is a question asked of Jesus: "Art thou he that cometh or look we for another?" The second is an exclamation: "Hosanna, blessed is he that cometh in the name of the Lord!" Now think of the world of difference between a question mark and an exclamation point. There is often an emotional difference as great as the length of a thermometer. Some people live within the bounds of a question mark. Others find the joy of an exclamation point. In

our religion there are questions. But the tremendous thing is the exclamation point — such as in this glorious sentence: "Behold what manner of love the Father hath bestowed on us that we should be called the children of God!"

Grant, O God, that we may so receive Thy truth that our joy may be full. Amen.

Tuesday, April 16

READ JOHN 10:1-6

SOME VERSES of Scripture compel us to put ourselves in the place of those referred to. Here is a notable one: "This parable spake Jesus unto them. But they understood not." That fits us rather closely, does it not? Sometimes too close for comfort. We know, often, the words of Jesus; we admire them; we do not understand them. Jesus said, "He that loseth his life shall find it." We do not understand fully, as we go plunging along our way of selfish grasping. Jesus said, "Seek ye first the kingdom of God." How many other things we seek first! These days of the week before Easter are a good time to seek really to understand what Jesus said on how to live.

Give us the open ear, the open mind, the receptive heart, O God, that we may understand Thy will for us. Amen.

Wednesday, April 17

READ MATTHEW 16:13-16

IN THE GOSPELS' story, Jesus' last week on earth was a time for decision for all the characters—for Peter, for Pilate, for Judas, for the crowds, for all. These are still days of decision for us. This is a week for thoughtfulness. Here is the big decision, to be renewed over and over again. It is put by Browning: "What think ye of Christ? You like this Christianity or not? It may be false, but will you wish it true? Has it your vote to be so if it can?" This is a question. Has it your vote?

Help us, O God, to remember that no man can serve two masters. Help us to serve Thee. Amen.

Thursday, April 18

READ MARK 14:66-71

A MISSIONARY of the American Bible Society has written a suggestive word about the difficulty of translating the Bible into the language of the Indians of Guatemala. He writes, "We worked for many days on finding the right word for Peter 'denying' the Lord." It was hard to find a word for "deny" which the Indians would understand. The final decision was that "he did not acknowledge Him." Look at that squarely while we think of ourselves. We would not "deny" the Lord. We would not come out in denunciation of Him. But, do we "acknowledge Him" in all that we do?

May we acknowledge Thee in all our ways that Thou mayest direct our paths. Amen.

Friday, April 19

READ LUKE 23:33-38

MANY OF US know the lovely poem beginning, "I am in love with high, far-

seeing places." Most of us can say that we too love high, far-seeing places from which we can take long looks. There are many of these places on earth. But on this day called Good Friday, let us think of another kind of far-seeing place. The truly high far-seeing place in all the earth and in all history is the hill called Calvary. For standing there, in our thought, we can see God, see ourselves, and see the world of need.

Complete in us, we pray, O God, Thy saving purpose, that we may follow in the steps of Christ. Amen.

Saturday, April 20

READ I JOHN 3:21-24

AS A meditation the day before Easter, let us think what our faith is all about. Someone has said that Christ has brought to people a four-fold experience; new ideas about life, new spiritual power with which to live life, new ideals for life, and a fellowship in whose company the first three experiences were kept ablaze and for whose tasks sacrificial devotion was claimed. Christianity is thus a four-legged table, and if any leg is knocked away, beware lest the whole table collapse.

Grant, O God, that our hearts may be set to obey Thy commandments. To that end lead us into a fuller understanding of Thy revelation. Amen.

Sunday, April 21

READ MATTHEW 28:1-8

IN A NOVEL of 40 years ago, one of the characters is an impatient and headstrong reformer who has a strong disdain for history as being unimportant. "History," he says, "is just news from a graveyard." What a word that is for Easter! The beauty of the earth in flower is "news from a graveyard." The best news for all the world and for all the years, is "news from a graveyard" in Jerusalem, where the stone was rolled away from a tomb. The resurrection is good news about God, about ourselves, about the struggle with evil in the world.

Grant, O God, that we may continually seek those things which are above. Amen.

Monday, April 22

READ I CORINTHIANS 15:19-23

A FEW DAYS before Easter last year, a storekeeper in an eastern city was talking about his business. "We have had a rather slow time," he said, "but we are hoping that the Easter trade will give us new capital." In our lives we need new "capital," we need continually new convictions and new faith, new hope and strength. The Easter faith, as it is carried in daily life, brings us great new resources.

Though the outward man perish, O God, may the inward man be renewed day by day. Amen.

Tuesday, April 23

READ PSALM 27:1-4

IN A WORLD where fear is very common, and may come to any one of us, it is well to remember that the sure cure for fear is faith in the God above us, faith

This Hungarian refugee mother's pensive face expresses all the uncertainty of life for her baby and herself in a strange land. Only the week before she was in the house where she was born with all the familiar things around her. She left them all, perhaps forever, to escape tyranny. But what now for her baby and for her?



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in the soul within us, and faith in the essential goodness and greatness of man. As someone has said, about acquiring faith, "One way to achieve faith is by action. We cannot believe in God if our lives are lived contrary to the will of God. Another way is by association. We cannot keep faith if we are in isolation."

Thou hast been our dwelling place in all generations—may we make our dwelling place in reliance on Thee. Amen.

Wednesday, April 24

READ PSALM 25:1-5

MANY PEOPLE lay great stress on Jesus as a man of activity and point out that we should be active in fighting against evil. True. Yet we need to remember that the Jesus who cleansed the temple, and dined with publicans and sinners, was the same Lord who spent nights of prayer upon the mountains and died with a prayer for His enemies upon His lips. He was a man of prayer.

O God, our Father, may prayer be truly to us the soul's sincere desire, our vital breath and native air. Amen.

Thursday, April 25

READ I TIMOTHY 4:14-16

YESTERDAY we were reminded of Jesus as a man of prayer. Let us not forget that fortified by God's strength He was also a man of action who went about doing good and faced the powers of evil unafeard. Thomas H. Huxley, when he first arrived in New York harbor, looked out at the ship and said, "If I were not a man, I think I should like to be a tug." Think of a little tug, pulling a great liner around. It is little, but it has a lot of pulling power! How about being both a person and a tug, also, in the tasks of the Kingdom of God.

Increase our determination to do with all our might the good things which our hands find to do. Amen.

Friday, April 26

READ MATTHEW 25:14-17

A WOMAN in a city in Connecticut discovered some time ago that her money, left to her by inheritance, had been depleted by a careless trustee, because he did not provide for investment. The capital diminished by his refusal to allow it to be spent. In the parable of the talents, Jesus stresses the necessity of investment. That applies to our spiritual inheritance as well as to money. If our faith is not to ooze away, it must be renewed and invested in enterprises of the Kingdom of God.

Grant, O God, that we may be faithful stewards of all that has been committed to us. Amen.

Saturday, April 27

READ ISAIAH 55:11-13

LET YOUR imagination take off from the words, "instead of the thorn shall come up the fir tree." Instead of prickly thorns, which stick into people and cut them, shall come up a beautiful evergreen tree. That is an attractive picture of the redemption of Israel. Bring this contrast into our per-

sonal qualities. How easy it is to be a "thorn," to crash through the days, taking no care not to hurt people—just as kind and thoughtful and helpful as a sharp thorn! Then think of people who are not thorns, but "fir trees"—people who are patient, sympathetic, not with dumb insensitiveness, but with eagerness to help.

Help us, O God, to move among our fellows ready to help rather than to hurt. Amen.

Sunday, April 28

READ ACTS 1:12-15

THIS IS the first Sunday after Easter. Would you be surprised if I said that today is the most important Sunday in the church year? Yet that is the exact truth! Of course, the crowd at church is far, far smaller than on Easter Sunday. Someone has said that the perfect text for today in church is "and a remnant returned." Yet this Sunday is most important; it shows the church at its real strength. People in church today are not the "once a year" visitors; the object of their coming is not to be in an Easter parade, or to hear a concert. They come because they assemble for worship. They are real disciples, who can be counted on.

Father, may we be faithful and dependable for continuous service, not just curious lookers-on. Amen.

Monday, April 29

READ LUKE 10:33-37

A FAIRLY RICH MAN was boasting not long ago to a group of friends that he watched very carefully not to waste money by giving to what might be unworthy people. "Yes sir," he said complacently, "I have never been taken in." A friend said to him, kindly, "Perhaps that is what is the matter with you. Perhaps because you never take a risk in helping a case of need, you have never been really 'taken in' to the human family as a genuine member; perhaps you have never been 'taken in' to any loving heart, but have remained outside." How about it?

Make our ears quick to hear the still sad music of humanity, and our hearts quick to respond. Amen.

Tuesday, April 30

READ MATTHEW 7:21-23

IN A SMALL TOWN in the United States last year grievous acts of racial injustice had been performed. Boys and girls were attacked by grown men. One of the prominent citizens of the town was shocked. He got to thinking about himself and what he had done to prevent such outrages. He sadly discovered that he had done very little. He said to a friend, "For 20 years I have sat here comfortably and never lifted a finger to help in such a situation. I am going out on a limb." He did exactly that. He made his witness clear, at considerable risk to his friendships and business. But he found that "going out on a limb" for a good cause is the most wonderful journey in the world.

We heed, O Lord, Thy summons, and answer, "Here are we; send us upon Thine errand; let us Thy servants be." Amen.

WRECK OF THE TOYA MARU

(Continued from page 20)

faith here and at home which is not simply intellectually knowing something, but rather living something! And there is a tremendous need for strengthening the world Christian community in our moment of history."

Midge recalled an experience of Dean's early life.

During a family picnic when he was 12, Dean was in the swimming pool; he was a lad who loved swimming and was utterly unafraid in the water. There was a lifeguard, but his attention was elsewhere when Dean saw that his 6-year-old sister was in trouble. Before he could reach her, she went under, helpless. He grabbed her and pulled her to safety.

A missionary colleague, Don Clugston, told Midge how, on the last night of his life, Dean sat with him on the Japanese *tatami* of a small inn on Hokkaido, discussing the difficulties of work with modern youth in Japan.

He was to leave early next morning by train to catch the ferry for home. Don said he would drive him to the station in his jeep. "No," Dean insisted. "You have little Michael, and it's too early to get him up. I'll go by taxi."

When Don checked out, he found that Dean had paid the bill for both of them.

Another friend, who knew that Dean believed we must live the faith and hope and love we preach, described the vibrant quality of his life this way: "Whether in complete devotion to his wife and children, or in a heart-to-heart talk with a student; whether taking vitamins to a college dormitory, or relaxing around a pan of sukiyaki; on an early morning climb to Mt. Myoko; or performing 'magic' with a top hat, life was a treasure-house overflowing with the riches of the faith, hope and love which gave it its meaning."

On their way home for that furlough
(Continued on page 50)



EASTERTIME READING

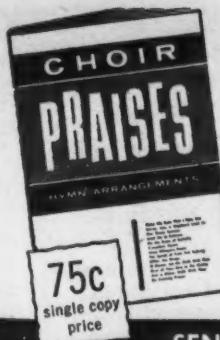
suggested by:

Ralph W. Sockman
Pastor,
Christ Church
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God Was in Christ, D. M. Baillie (Scribner's, \$3)
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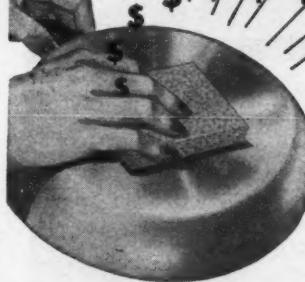
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THE NEW BOOKS

Reviewed by
DANIEL A. POLING

MISS BOO IS 16, by Margaret Lee Runbeck (Houghton Mifflin, 263 pp., \$3.50).

Your rich reward, your glad delight in reading this book will be tempered and saddened by the realization that there can never be another. That vast company of readers who loved Miss Runbeck's *Our Miss Boo* will find their beloved little one even more captivating at 16 than she was at 5.

Margaret Lee Runbeck was an understanding, truly wise, and great human and her pen was always both discriminating and eloquent. Now she takes her real-life girl heroine from school crushes to her first prom, from the poised sophistication of those radiant years to the almost "shattering despair of a 17-year-old's first love."

Interspersed with the delightful stories about Boo herself are recollections of the author's own childhood, which was enchanted and mystical as well as very realistic and down to the grass roots of everyday life, for it was conditioned by both a tiny income and what another has described as "inexhaustible resources of imagination and love." **May selection of Christian Herald's Family Bookshelf.**

MRS. LONGFELLOW, Letters and Journals, edited by Edward Wagenknecht (Longmans Green, 255 pp., \$5).

While this volume is pre-eminently a woman's book, it is so thoroughly charming and beautiful that every lover of beauty—male or female—will revel in it. The gracious wife of the distinguished Harvard professor, whose fame so quickly spread over the world, had been his most searching critic. But now while she was still the one who understood him best, as this volume so clearly reveals, she had grown into the proportions of a wife who was his true and adoring helpmate.

Her indescribably tragic death gave Longfellow his infinite quota of suffering. This book is a glorious American love story.

PRAY YOUR WEIGHT AWAY, by Charlie W. Shedd (Lippincott, 158 pp., \$2.95).

This is a delightful book in the broad and often agonizing field of reducing. At one time the author weighed 300 pounds. The title of his book tells what he was and how he became triumphantly what he is now. Nothing quite like this has ever been written before.

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THE GREAT CHAIN OF LIFE, by Joseph Wood Krutch (Houghton Mifflin, 227 pp., \$3.75).

I had rare delight in reading this book. It absorbs the reader from the first chapter. It has just about everything, including a touch of theology, and the author, who is unmistakably in love with life, has filled these chapters with those intimate details that have escaped nearly all of his contemporary fellow humans, but as they come from his pen, readers are bound to find them thrilling indeed.

STAY ALIVE ALL YOUR LIFE, by Norman Vincent Peale (Prentice-Hall, 300 pp., \$3.95).

Warm, personal and universal, Dr. Peale's latest book plows deeper than his unprecedented best seller, *The Power of Positive Thinking*. Also, it is more radiantly written. It is Peale at his dynamic best. The illustrative material is always at the heart and theme of the chapter's purpose and the author is almost clairvoyant in finding and feeding the reader's hunger and need. It is as though he looked you in the eye and said quietly, "This is for you."

I prophesied that the earlier volume would be a best seller. No prophecy is required now. Without delay and on merit, this volume will go to the top of the list—I am ready to stand on that.

The title is authentic. But that really doesn't make much difference. Dr. Peale's vast audience has been waiting for his next. Here are some of the chapter headings: "How to Conquer Your Frustrations and Be Creative," "Kill Worry and Live Longer," "How To Stay Alive All Your Life," "Learn from Mistakes—and Make Fewer," "Peace of Mind—Your Source of Power and Energy," "Self-Confidence and Dynamic Achievement," "Live Forever"—that last is both prophetic and practical. And indeed every chapter has those two qualities. The entire book is prophetic and practical. Dr. Peale moves about your life and my life and has the ability to discover the open door or the door ready to be opened into life's innermost "hunger and need."

NELSON'S COMPLETE CONCORDANCE of the Revised Standard Version Bible, compiled under the supervision of John W. Ellison (Thomas Nelson, 2157 pp., \$16.50, buckram; \$27.50, leather).

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CHILDREN OF CALAMITY, by John C. Caldwell (John Day, 191 pp., \$3.50).

These pages are filled with the haunting story of children—children of calamity, to be sure—but children who, as this author paints their poignant pictures, capture the

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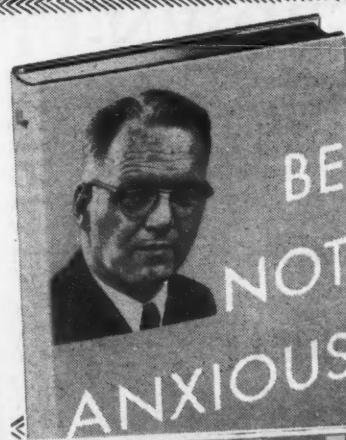
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Mr. Caldwell visited all the Christian Children's Fund missions before writing this book.

THROUGH TROUBLED WATERS, by William H. Armstrong (Harper, 86 pp., \$2).

This is the simply told, but so poignantly told, story of how a father and his three small questioning children "found their way through the troubled waters of death." What they discovered at the end of the journey was a glorious and splendid faith. The husband did not lose his wife, nor the children their mother. Rather, they found her.

PLENTY PRISCILLA, by Helen R. Mann (Eerdmans, 259 pp., \$3).

A moving and sensitive novel of love, faith and courage. Romance raises its structure upon a sound religious foundation.

WITH HEARTS UPLIFTED, by Clifford Ansgar Nelson (Augustana Press, 200 pp., \$2.75).

The volume contains 60 messages which have been enriched by the author's wide travel, extensive reading, and his contacts and experiences as the pastor of a large congregation. The meditations follow in general the church year from Advent to the Trinity season. Such subjects as these are treated—Wrong Ideas About Prayer, The Easter Window, Our Need For Renewal, How Lovely Is Thy Dwelling.

A SURVEY OF THE OLD TESTAMENT, by W. W. Sloan (Abingdon, 334 pp., \$3.50).

Here is a concise but eloquent synopsis of the Old Testament. The style is, to me, impressively readable. It moves swiftly with the march of an ancient people toward a knowledge of God. The author defines his three attitudes toward the Bible as the "traditional, the emotional, and the investigative." He believes that the latter more nearly fills our needs than the other two. Particularly helpful is this text for the college student.

TO SEE THE DREAM, by Jessamyn West (Harcourt, Brace, 314 pp., \$3.95).

One of the most popular of our contemporary novelists lets down her hair, or at least ruffles it, to give us this brilliant autobiographical adventure. She withholds little and writes much with gusto. While the filming of her best-seller *The Friendly Persuasion* is at the heart of the whole business, it is not everything, and this puts it mildly. Delightful reading throughout. I do think that Miss West is at some pains, and unnecessarily so, to convince us that she is just a little tough. I am sure that really she is not ashamed of her Quaker and WCTU background.

THE ENEMY BELOW, by Commander D. A. Rayner (Henry Holt, 191 pp., \$3).

Having read this simply terrific story, I am bound to agree that "No account of any single wartime combat can match *The Enemy Below* for prolonged and sustained suspense." The captains and crews of a German U-boat and a British destroyer, after breathtaking pursuit, are locked in a final cosmic struggle. The conclusion—well, that you must read.

TEEN-AGERS AND ALCOHOL, by Raymond G. McCarthy (Yale Center of Alcohol Studies, 188 pp., \$4).

Here is a timely and imperative handbook for the educator—high school and college—but also it is equally timely and imperative for pastors and civic leaders.

THE ORDER AND INTEGRATION OF KNOWLEDGE, by Wm. Oliver Martin (Univ. of Michigan Press, 355 pp., \$6.50).

A volume of tremendous significance, an immediate and major contribution to the American library of scholarship.

THE GOSPELS, by Kenneth S. Wuest (Eerdmans, 320 pp., \$3.50).

It is affirmed that this expanded translation is the one and only translation which gives the full English equivalent of the Greek text in modern speech. It will be found invaluable for the pastor's study.

AMERICA'S TENTH MAN, compiled and edited by Lucille Arcola Chambers (Twayne, 351 pp., \$7.50).

This is a pictorial review of "One-Tenth of a Nation." There is a foreword by Henry Cabot Lodge, Jr. Between these backs will be found vividly, and often dramatically stated, the contribution of the Negro to American life today. A timely and imperative book.

THE COURTSHIP OF MR. LINCOLN, by Ruth Painter Randall (Little, Brown, 219 pp., \$3.75).

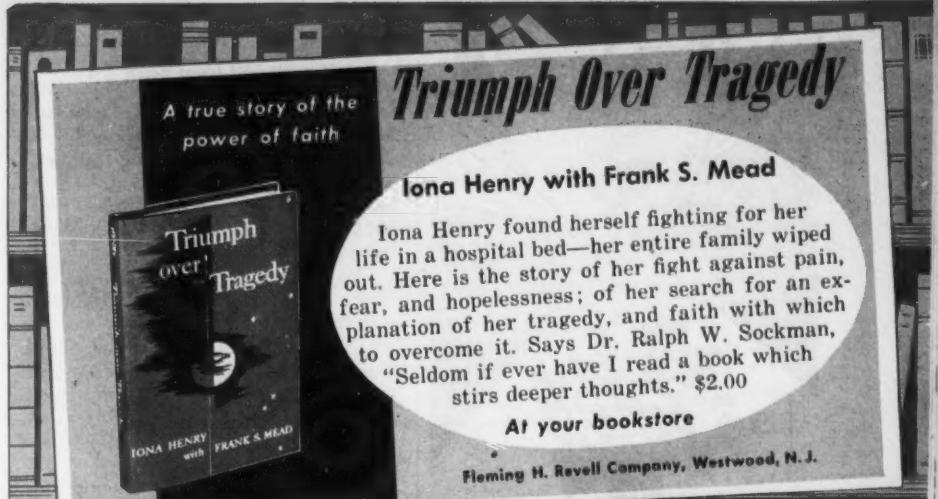
Endless but never tiring is the Lincoln library. This volume is new and different. It gives in detail the courtship, the intimate love story, of "Mr. Lincoln" and the beautiful and temperamental Mary Todd.

ALEXANDER HAMILTON and the Founding of the Nation, edited by Richard B. Morris (Dial, 617 pp., \$7.50).

This volume, brilliantly edited, is the self-portrait of one who is, I think, well described as "the boldest statesman of his time." On these pages Alexander Hamilton speaks for himself and presents his basic ideas and reveals his innermost character, in his own words. He is revealed as the advocate of a truly radical program of government, but he never repudiated sound democracy. Among his most enduring contributions to America are his two fights, one for freedom of the press, and the other for minority rights. Poignant indeed are the closing pages in which Alexander Hamilton presents his case against Burr who killed him in the duel.

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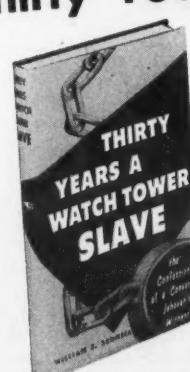
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WRECK OF THE TOYA MARU

(Continued from page 45)

in 1953, the long way round, Dean and Midge looked up the "Y" secretary in Nagpur, India. They wanted to renew a friendship begun when Mr. Dharmaraj visited Japan. Later, when their Indian friend heard of Dean's death, he wrote Midge:

"We were stunned at the news, for in the brief stay here he endeared himself to every member of my family. All day we have been talking about Dean. The girls took out the snapshots taken here, and we were impressed with the likeness of his death to that of Christ: he saved others; himself he could not save."

Tributes from Dean's friends and colleagues helped to assuage Midge's pain. They spoke of his "gentle look, friendly smile, brilliant leadership," of "the absence of racial barriers between us," or of the fact that he could "so understand Japan after a few years here." Hachiro Yuasa of the YMCA's student division said, "His supreme sacrifice would be devastatingly meaningless if one had only the Oriental tradition of total vacuity at death. But the Christian does not believe that life ends at death, rather that every life, no matter how short or long, is of infinite value and everlasting concern in the perfect wisdom and love of God."

Not unlike the other tributes was that of little Linda as she walked up to a picture of her father in the living room one day and said, "Hello, Daddy—you was *really a nice Daddy!*"

It was Linda too who, upon hearing her mother's explanation of the mystery of death and why Daddy could not come home, said: "I see. God is holding Daddy's hand now!"

David, aged 4, came to his mother a day or two after Dean's death with the cocoon he had kept in an open bottle until the butterfly emerged and flew away. He said, "The butterfly is gone, and now the cocoon doesn't matter. Isn't that the way with Daddy, Mom?"

Dean and Midge had come to Japan in 1948 with one child, Stevie. Now Midge turned her face toward home with three, and a fourth on the way.

THE hurt receded. Determined to concentrate on all that Dean had meant to her in their ten happy years together, and to live cheerfully for the sake of the children (including baby Kenneth, born six months later), she grew spiritually. It showed in her Christmas letter to friends. Her philosophy about life and death had taken form.

The young wife who had so brokenheartedly exclaimed: "I want my husband!" had something to say to all

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Your Prayers Are Always Answered, Alexander Lake (Messner, \$2.95)
Let Me Command, William E. Sangster (Abingdon, \$1.75)
Communication of the Gospel, David H. C. Read (Allenson, \$1.75)
Effective Evangelism, George E. Sweazey (Harper, \$3.50)
Rediscovering Jesus, Jack Finegan (Association Press, \$2.50)

others who in sudden grief cry out, "Why?"

Midge put it this way, "Because much of life and its abundance have come under man's control, many of us are guilty of thinking that life itself is of our own making. We read of tragedies in the papers, but continue living with a feeling of personal invulnerability. Living with someone as alive as Dean gave me that feeling perhaps more than others.

"When the news came it seemed unreal. Yet—no matter how I fought it—it was so, and in some way I had to come to terms with it, if not for my own sake, then for the children's.

"There has come an increase of faith in the eternal life, an absolute sureness that Dean is in God's hands and in a better world. I do not feel that this was God's will, but part of the freedom of this universe for man and Nature to err. Yet, though God may not plot the course, in His ultimate power He is capable of using all things, even tragedy, for the Kingdom. If we love anything more than God, it can undo us. It doesn't have to be bad of itself. But if we put love of God first, we are released to love freely all other worthy things in their proper place.

"Through losing my dearest treasure, I have become more aware of how transient all things are, and I am more aware of the tragedies of others. Of all my treasures, Dean alone is secure—for he is already in the hands of God and *only God is sure*. Knowing the certainty of God makes it possible to enjoy what remains without a frantic fear of its loss."

Midge had come a long way, for she added, "The Christian faith does not promise us freedom from pain or loss or sorrow, but God can give us peace within the pain." This she knew for keeps.

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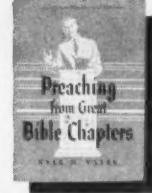
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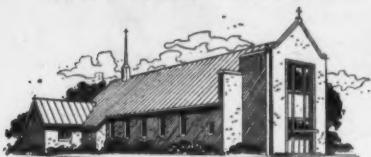
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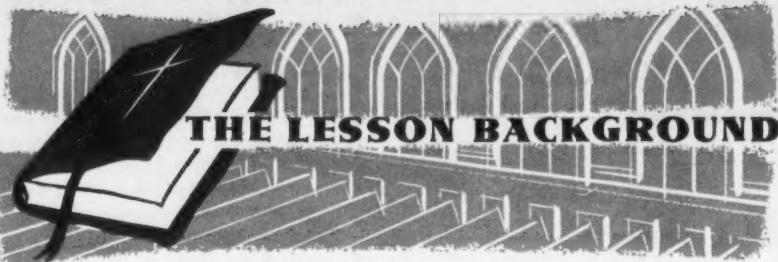
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Department 17-F



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By Amos John Traver

● April 7

The Significance of Suffering

MATTHEW 26:26-29, 36-46

Gethsemane means oilpress. The garden across the Kedron Valley from Jerusalem on the slopes of Mt. Olivet was more orchard than flower or vegetable garden. Two years ago, standing in the shade of an ancient olive tree on Mt. Olivet, I read the story of Jesus' suffering and heroic commitment. My congregation was a little group of fellow pilgrims, seated on the stones of a tumbledown wall. How close and real our Lord seemed! How overwhelming the sense of His faith in God and His love of man! And it was for me—the price of my sin and the sins of the world! Physical agony was there. Luke describes His sweat as drops of blood. Far greater was the spiritual agony.

* * *

Satan never gave up his subtle attempts to thwart the purpose for which Jesus was born. In becoming man, Jesus accepted the self-limitations necessary to be true man. The suffering and cruel death He saw coming inevitably upon Him were dreadful prospects. The same temptation that Satan offered in the wilderness at the beginning of His ministry, persisted through His whole life. Sometimes Satan spoke through Peter, or through James and John, suggesting safety first, or worldly ambitions.

Back of all the temptations was the possibility of some other way than the cross to save man. In the Garden Jesus laid the whole matter before His Father. It was not sinful to dread the agony ahead. It was right to express His desire to God. God urges His children to do this in prayer. Jesus' prayer was not slavish, but the prayer of a trusting son. So must all prayer be. Then when God says a tender and loving "no" we will know that the suffering we must endure is bound up somehow with His redemptive purpose.

● April 14

"Hosanna!"—"Crucify!"

MATTHEW 21:1-11; 27:20-26

The fickle mob shouts "Hosanna!" on Palm Sunday and "Let Him be crucified!"

on Good Friday. That crowds are fickle and men are easily swayed to unreasonable and brutal acts when in a crowd, who will deny? I question, however, whether the crowds on Palm Sunday and Good Friday were the same. The so-called triumphal entry seems to have been largely the work of Jesus' disciples. Jesus permitted a kingly entrance into Jerusalem partly to give opportunity for the Passover crowds to acclaim Him the Messiah.

Perhaps He also felt that His disciples needed to learn the true nature of His kingship. They must revise their definitions of power and glory. They succeeded with the crowds of Galilean pilgrims entering the city that morning. They could influence them. At last Peter and the rest of the excited disciples were having their way. Revolution was at hand.

* * *

Was it the same crowd that chose Barabbas and shouted for Jesus' crucifixion in Pilate's courtyard? I think not. That was a crowd packed by the enemies of Jesus with Judeans. The chief priests had placed their henchmen in strategic positions in the crowd. Mobs are so manipulated in the twentieth century too. These Judeans never did accept Jesus, even as a prophet. He was a Galilean impostor to them. They were more brutal in the crowd than most of them would have been alone. They, too, did not understand the true nature of triumph, of power and glory.

Good Friday was not the day of defeat for Jesus but of victory. It would demonstrate the futility of force to gain more than temporary advantage. It would prove that "truth crushed to earth will rise again." The throne of Jesus' empire would be the cross. If only the Jews had understood Isaiah 53! If only we could believe that life comes only through selfless sacrifice and death, that the crown comes by way of a cross!

● April 21

He Lives—Therefore Make Disciples

MATTHEW 28:1-10, 16-20

Exactly what happened on that first Easter Day? We have four accounts in the Gospels. None of the writers seems to have been concerned with recording all the de-

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.

tailed happenings of that day. When we try to put the records together we can reconstruct the order of events to some degree but there are still marked differences. But one thing is sure in all of them—Jesus Christ arose. To them, belief in the resurrection changed everything. Instead of defeat on the cross, they saw victory for their Lord and all He was and taught.

To confirm their faith Jesus revealed Himself on at least ten occasions in succeeding days. Peter set the key to apostolic preaching on Pentecost by proclaiming the resurrection. Paul writes the resurrection into all His letters. "He is risen, as He said," is the triumphal creed of the church to this day. Where there is uncertainty about the resurrection, there faith is toned down and life is uncertain.

There is hope of heaven in the resurrection for those who believe. No mere philosophy of immortality brings certainty of eternal life to any who face that most inevitable fact of death. Beautiful figures of speech may liken death to the dying of the fall and winter foliage and resurrection to the new life of spring. But assurance comes only when we can affirm with Paul, "If in this life only we have hope in Christ we are . . . most to be pitied."

The entire chapter, I Corinthians 15, is fully clarified and representative of first-century Christian faith. The Holy Spirit so confirmed the faith of the disciples on Pentecost that they had a Gospel for which they would risk their lives. The Gospel is dynamic. Once real faith fills the heart, obedience to the Great Commission becomes inevitable.

• April 28

God's Greatest Creation

GENESIS 2:4-9, 15-22

Ancient books often took their titles from the first words. "In the beginning" are the opening words of this book. *Genesis* comes from the Latin and means "in the beginning." Authorship has traditionally been assigned to Moses. It is a book of beginnings: the world, man, sin, work, redemption, the covenant with Israel, and the family. It is not "a bare record of facts."

It is an inspired interpretation of history rather than "a systematic record of past events." I do not believe it was intended to be a textbook of science or even of secular history. Its primary purpose seems to be to account for Israel and so to reveal how God prepared for the coming of Jesus Christ. "In the beginning, God . . ." is where the story opens. And the story continues, ". . . God," through eternity!

Creation is man's inheritance from his Father-God who has entrusted him with responsibility to rule over this dominion in his Father's interests. Man is the direct creation of God, a very special creation. He is a person with mind to reason, conscience to tell right from wrong, freedom even to disobey God, and the capacity for communion with God. Man's tragedy was his misuse of freedom.

Man's hope is that the same God who provided dominion over creation, provided a way of redemption. Man has a second chance to use his freedom in accepting forgiveness through Christ.



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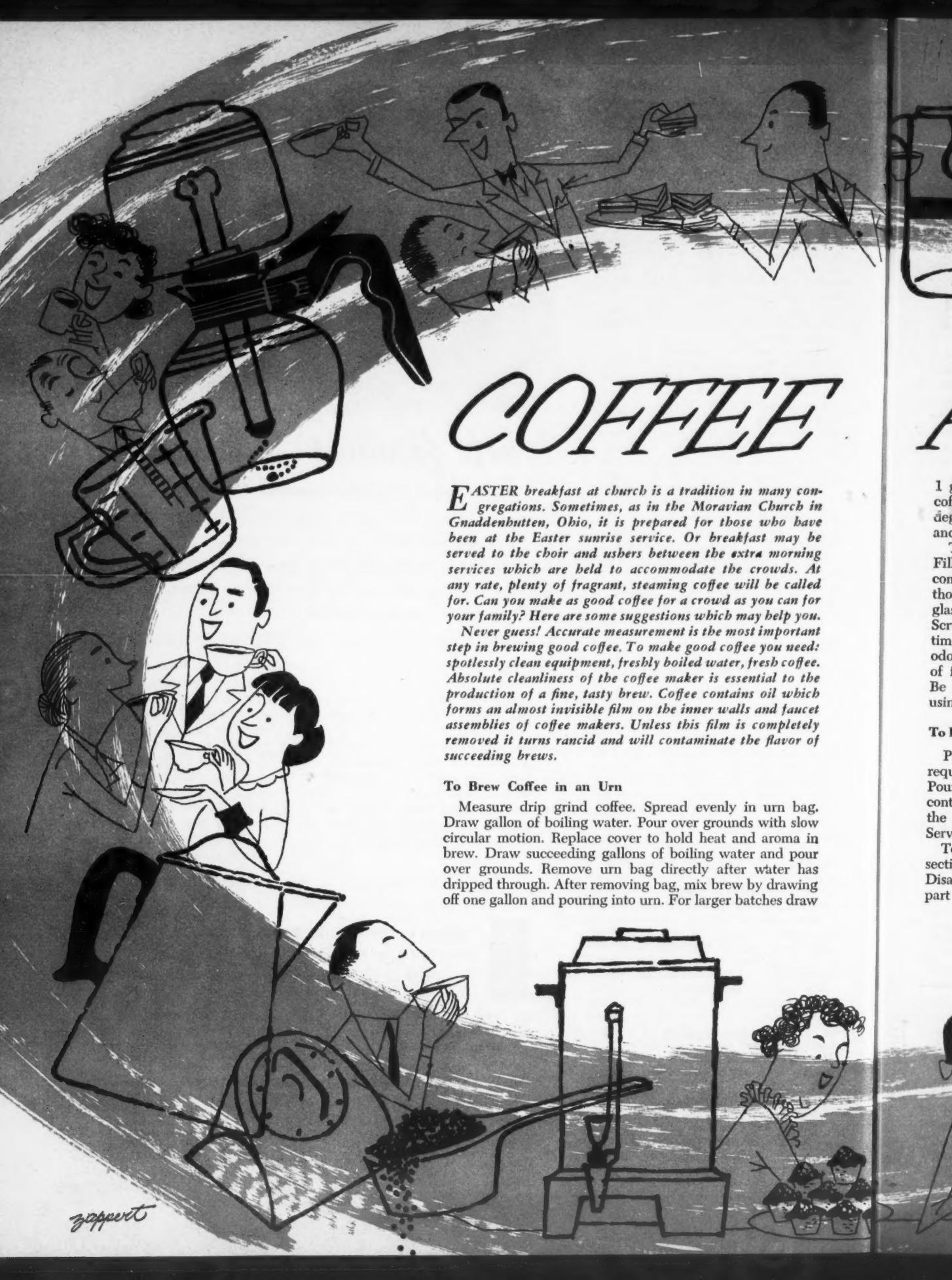
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COFFEE

EASTER breakfast at church is a tradition in many congregations. Sometimes, as in the Moravian Church in Gnaddenbutten, Ohio, it is prepared for those who have been at the Easter sunrise service. Or breakfast may be served to the choir and ushers between the extra morning services which are held to accommodate the crowds. At any rate, plenty of fragrant, steaming coffee will be called for. Can you make as good coffee for a crowd as you can for your family? Here are some suggestions which may help you.

Never guess! Accurate measurement is the most important step in brewing good coffee. To make good coffee you need: spotlessly clean equipment, freshly boiled water, fresh coffee. Absolute cleanliness of the coffee maker is essential to the production of a fine, tasty brew. Coffee contains oil which forms an almost invisible film on the inner walls and faucet assemblies of coffee makers. Unless this film is completely removed it turns rancid and will contaminate the flavor of succeeding brews.

To Brew Coffee in an Urn

Measure drip grind coffee. Spread evenly in urn bag. Draw gallon of boiling water. Pour over grounds with slow circular motion. Replace cover to hold heat and aroma in brew. Draw succeeding gallons of boiling water and pour over grounds. Remove urn bag directly after water has dripped through. After removing bag, mix brew by drawing off one gallon and pouring into urn. For larger batches draw



For a Crowd

1 gallon for each 5 gallons or fraction thereof. Taste the coffee. Check heat to assure brew will stay at 185 to 190 degrees F. Remove grounds from urn bag, rinse thoroughly and place in pan of cold water until next use.

To clean an urn: Be sure outer jacket is $\frac{1}{2}$ full of water. Fill urn jar $\frac{1}{2}$ full of water. Turn on heat. Add cleaning compound according to manufacturer's directions. Mix thoroughly and let stand about 30 minutes. Clean gauge glasses, faucet pipe, plugs, etc., with urn cleaning solution. Scrub inside of urn and inside cover. Rinse three or four times—scrubbing each time. Repeat until all traces of foreign odor and cleaning solution are removed. Leave a few gallons of fresh water in urn and partially cover until next use. Be sure to empty and rinse urn with boiling water before using again.

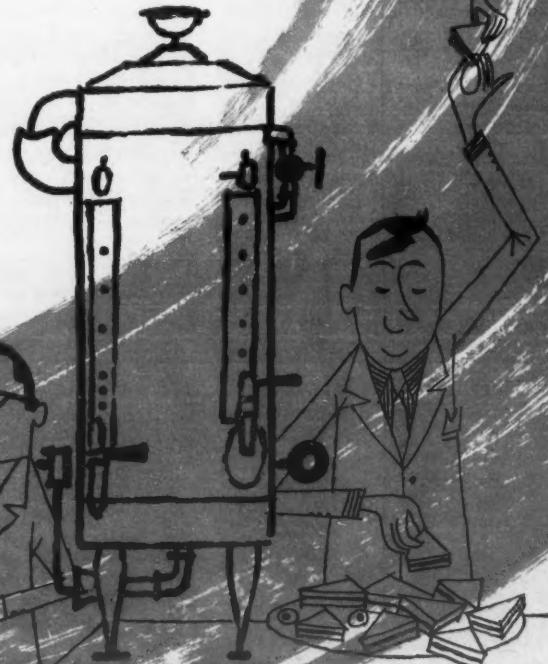
To Brew Coffee in a Drip Pot

Preheat the pot by rinsing with hot water. Measure the required amount of drip grind coffee into the filter section. Pour measured amount of boiling water required into upper container, and cover. When dripping is completed, remove the upper section. Stir brew to mix well before serving. Serve immediately or keep warm over a low flame.

To clean a drip pot: Pour boiling soapy water into upper section of drip pot and allow to drip through completely. Disassemble pot and scrub each part thoroughly. Rinse each part three or four times

(Continued on next page)

Woman's Place
in the Church
By Jane Kirk



ILLUSTRATED BY ELLI ZAPPERT



To Brew Coffee in an Old-Fashioned Pot

Measure required amount of fresh cold water into pot. Place pot on burner. As soon as the water comes to a rolling boil, turn down heat or remove pot from flame to hold water just below the boiling point. Add measured amount of regular grind coffee to the water immediately and stir. Set pot over low flame and allow to steep from six to eight minutes, depending on the strength desired. *Never boil coffee.* If grounds have not settled at the end of brewing period, add a small quantity of cold water (not to exceed one cup to a pound) to settle the grounds. Strain immediately into serving container. Keep warm at low heat.

To clean an old-fashioned coffee pot: Scrub walls thoroughly with very hot soapy water. Use small, circular brush inside spout. Rinse three or four times, scrubbing each time until all traces of foreign odor and cleaning agent are removed. Be sure to rinse pot with water before using again.

To Brew Powdered Coffee for a Crowd

Use one 2-ounce jar of powdered coffee to $5\frac{1}{2}$ quarts of boiling water for 32 servings of average strength.

Pour measured water into large vessel, bring to a full rolling boil. Pour contents of 2-ounce jar of powdered coffee into large server. Add boiling water. Stir to assure a brew of even strength.

Caution: Do not add powdered coffee directly to boiling water . . . it will foam and overflow.

To Brew Coffee in a Kettle

Measure fresh cold water into kettle. Measure regular grind coffee into clean, cloth sack. (Before using sack, soak and rinse thoroughly.) Fill only half full to allow for expansion of coffee and free circulation of water. Tie sack, allowing enough cord for fastening to kettle handle. When water comes to rolling boil, reduce heat to hold just below boiling point. Fasten sack to pot handle. Submerge in water. Keep kettle on

low heat. Push sack up and down frequently to get proper extraction. Brew 8 to 10 minutes. *Never boil coffee.* When coffee is ready, remove sack, permitting all water to drain into kettle. Serve as soon as possible.

To clean a coffee kettle: Fill the kettle $\frac{1}{2}$ full of water. Put on heat and bring to boil. Remove from heat and add detergent. Scrub inside of kettle thoroughly with brush. Rinse three or four times, scrubbing each time. Rinse kettle with clear water before using it again.

Hints for Serving Coffee

Give yourself serving space. For a small group, the table should be 6 ft. or 8 ft. long and $2\frac{1}{2}$ feet deep. For a large group, 10 ft. long or more; same depth. Place within 3 feet of wall. Avoid having near exits or entrances. This leads to congestion. Try to locate near the kitchen. Sugar, cream, spoons and napkins should be at the opposite end of the table from coffee serving area. This keeps traffic moving. China should be placed to the right of server and serving bowl. If reserve is needed, place on card table located to the right and rear of service setting. Provide a medium-sized table with trays or shallow boxes for empties. Identify it with a card, if you need to, reading: "For used china." Make provisions to have it serviced frequently. Locate well to the left of serving table.

Assign responsibility for brewing coffee to one person. Try to have coffee made in kitchen. It is advisable to use glass coffee bowls (lower half of vacuum coffee maker). Scald them before filling. Limit table serving personnel to the minimum—preferably two. Hot plates or candle warmers are suggested to keep brew warm—two for small group, three for a large group. Place in front of servers. Assign a person to keep supply of coffee replenished. A "too full" cup is hard to manage. An overflowing cup is unsightly and can cause unnecessary spotting of clothing and table linen. To avoid these conditions serve cup $\frac{1}{2}$ full.



Plan a Paper Party

PAPER provides plenty of fun for a get-together of young people from teen age to young marrieds. Carefully worked out, it can be the success of the season. Provide funny-paper rosettes for favors for everybody—the girls wear them in their hair, the boys in their lapels. To make them, cut discs of three different sizes out of colored comic sheets, fit together a disc of each size, stitch in the center, then twist the middle and turn back edges to form a rosette. Furnish pins for the boys and bobby pins for the girls.

Give each person a large, square-bottomed paper bag. Provide crayons, crepe paper, paste and scissors on a large table. Draw names of well known personalities, such as Ed Sullivan, Elvis Presley, Mrs. Eisenhower, and Princess Grace. Using the materials supplied, each person is to create a mask of the person whose name he drew. At the end of a specified time, all don their masks for the others to guess. The one keeping his identity a secret longest is crowned with a dunce cap.

CUT out ten provocative pictures from magazines in advance of the party. Mount each on colored construction paper, number, and hang in a prominent place. Provide pencils and paper for everyone and plenty of old newspapers. Everyone is to choose headlines from the newspapers that he thinks will make suitable captions for the pictures. At the end of the allotted time have everyone read his caption, waiting for the laughs.

Divide guests into two teams, and place several folded newspapers on the floor at spaced intervals in front of each team. Two team members at a time hop between the papers while clutching one foot and holding one another's hands. If either steps on a paper or drops a foot, the pair is out of the game. The team with the most successful players wins.

If space permits a really rough and tumble game, have an indoor snowball fight. Two corrugated cartons covered with bright colored crepe paper should be filled in advance with an equal

COFFEE-MAKING CHART

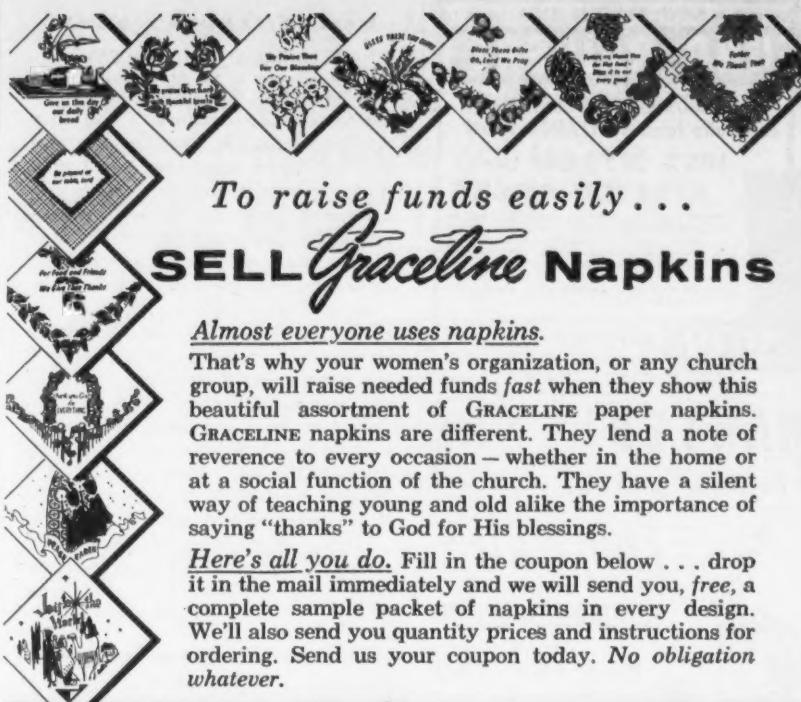
Number of People <i>5 1/2 oz. servings)</i>	General Consumption (In pounds)	Coffee Needed (In pounds)	Water Needed (In gallons)
25	40	1	2
50	80	2	4
75	120	3	6
100	160	4	8
125	200	5	10
150	240	6	12

—Courtesy The Coffee Brewing Institute, Inc.

number of pieces of newspaper wadded into balls. Place teams on opposite sides of a dividing line with a box of paper balls for each. At the signal, "fire!" both teams start throwing paper snowballs at each other across the line. As fast as they come, they can be thrown back at the other team. At the signal, "cease fire!" the team having the fewest balls on its side of the line wins.

Of course you will use a paper tablecloth and napkins. Festoon the tablecloth with a paper chain made from colored newspaper and tear up more colored newspaper to make confetti, which can be scattered over the table cloth. Centerpiece may be an Easter basket turned on its side and spilling out paper-wrapped candies, cornucopia fashion. You may want to ask everyone to come prepared with a "nosebag" lunch in a paper bag. Or provide he-man sandwiches in cellophane bags heaped on the serving table. Serve milk or coffee and ice cream in paper cups and cupcakes in fluted paper frills.

THE END



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MILWAUKEE 152 W. Wisconsin
MINNEAPOLIS—719 Nicollet
WASHINGTON 1319 F. St. N.W.

Moravian Easter Sugar Cake (Served at Gnadenhutten, Ohio)

2 1/2 cup shortening
1 cup milk
1 cup granulated sugar
1 cup warm mashed potatoes
2 tsp. salt
2 eggs, well beaten
1 cake yeast dissolved in
1/2 cup warm water
5 cups enriched flour

Let rise until twice the amount of dough. Spread on cake pan and permit to rise again. Top off with light brown sugar mixed with a little flour. Finger punch holes in top and place bits of butter in holes. Follow with a light sprinkling of condensed milk. Bake to a light brown for about 15 or 20 minutes at 350 to 375 F.

FOIL PIE PANS

I USE the round fluted pie pans as picnic dishes for serving olives, pickles or relishes, as soft drink coasters, pin trays, or to hold my African violet. My husband, whose hobby is fixing radios, uses the rectangular pans to hold parts from whatever he is dismantling."

Mrs. Don VanLiew, Shillington, Pa.

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MITCHUM COMPANY, Dept. CH-15, Paris, Tenn.

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For quick relief get Donn's Pills. They work fast in 3 separate ways: 1, by speedy pain-relieving action to ease torment of nagging backache, headaches, muscular aches and pains. 2, by their soothing effect on bladder irritation. 3, by their mild diuretic action tending to increase output of the 15 miles of kidney tubes.

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Amazing! Just add cold water and coffee, turn switch and watch it perk. Brews 48 cups automatically. I'll send this Percolator to your group in advance, with a supply of my famous flavorings. Have 10 members and sell only 5 bottles each, and it is yours to keep. Take up to 60 days to pay for it. Write Now for Complete Details. FREE!

Rush name and address for my exciting Plan which gives your group this new Percolator and other valuable equipment or adds many dollars to your treasury—sent free, no obligation. ANNA ELIZABETH WADE, 2365 Tyree St., Lynchburg, Va.

PASTOR LUDDER'S BIBLE

(Continued from page 28)

To come to this forlorn waif of a church, he had declined a call to a Northern church at a starting salary of \$3,800. Asked why, he joked that Miami seemed to be the only city in the States where his father, a prominent lawyer, did not have an influential friend, ready to give him a helping hand—and he wanted to tackle it alone.

He had his wish!

Now, in eight years, the adult membership has grown to one thousand, and, year round, it is necessary to hold three morning services every Sunday. The new Sunday-school building is already bursting at the seams with children, and it takes two sessions each Sunday morning to pack them in.

"I wasted nine months of my life," one member told me, "shopping for a church. Then I saw the outdoor Easter display on the lawn here, and came to hear the man preach. That did it!

My husband was never a church going man, but the next Sunday, I dragged him along. Now, I can't keep him away. Why, he's even on the Evangelism Committee."

She laughed, and there were happy tears in her laughter.

"Nobody knows but me," a woman confided in a low voice, "what the pastor has done for my husband. After an accident crippled him, he got so bitter and depressed. He said he was through with God. Then, one night, we saw the Good Friday scene on the lawn.

"My husband stopped, and just stood there . . . and stood. I don't know what went on in his mind. Maybe he com-pared crosses. But that Easter he came to church with me. It seemed as if the sermon was just for him. After that, he has never missed a service. It's as much of a miracle as Easter!"

As I left the patio, I looked again at the "theater" on the lawn—which has made so many stop . . . and think . . . and pray . . . and stay. THE END



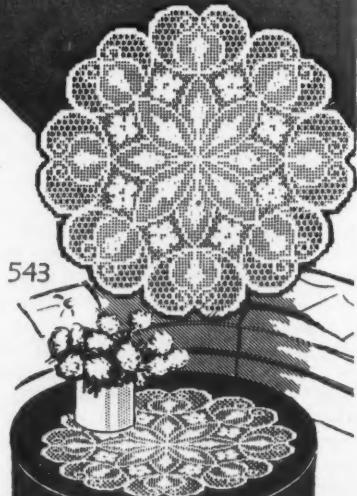
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"GARDEN IN HER HEART"

(Continued from page 21)

in clouds of dust. The housing projects needed gardening almost as badly as the unimproved sections!

The first "pilot" gardens made their debut in Philadelphia in the spring of 1953. The settlement workers introduced the idea to families on seven selected blocks, and the men and boys of each block constructed a total of 427 window-boxes, using settlement house facilities but buying their own lumber. The seeds, bulbs, plants and cuttings came from the cooperating garden clubs in the Philadelphia area.

One morning in May, for example, a small truck pulled up on the 1700 block of North Beechwood Street, which looked more dismal than usual in the cold spring rain. Wearing shawls and raincoats, the women came out of the houses to select flowers and learn how to plant window-boxes. By noon, when the sun came out, the 72 boxes had been installed and planted, and the neighbors went from house to house admiring each others' flowers.

Then the miracle happened on Beechwood Street. For the first time the people seemed aware of the block's squalor. By mid-afternoon the trash and garbage had been cleared from the gutters. The fire hydrant was opened and the street flushed. Sidewalks and doorsteps were scrubbed. One woman went from door to door taking up a collection to have the curbstones painted white.

The transformation of Beechwood Street was no one-day affair. During that summer sagging fences were propped up and whitewashed. Several families painted their own doors and window frames, and the vogue spread. Two years later, the 1700 block on Beechwood is still in the process of sprucing up.

But something else happened on that May morning to justify Louise Bush-Brown's faith in people. While Beechwood Street was still putting over its flowers, 12 women from adjoining Norwood Street appeared at the settlement house to inquire how they could join the program. And late in June, when the window-boxes were installed on Norwood Street, a committee of Beechwood neighbors (now experienced gardeners!) were on hand to supervise the job.

From this modest beginning in 1953, the idea spread. In 1954 over 2000 boxes were installed on 34 "garden blocks." By 1956 there were 93 blocks actively participating in the program. Each block has its own garden club or committee and strives to outdo the neighboring blocks in imaginative planting.

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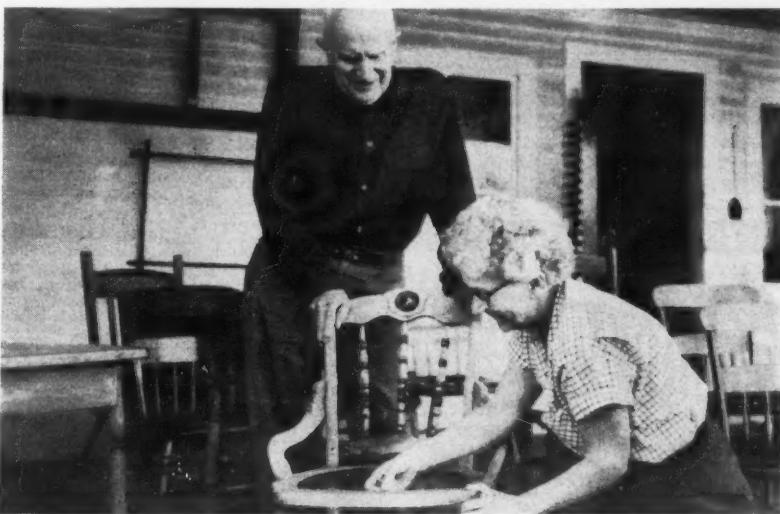
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window-boxes. Now there are porch-boxes and fence-boxes, and backyard and dooryard gardens. One street introduced "ground boxes" — concrete troughs, with built-in drains, set against the house on the sidewalk—and planted climbing rosebushes which now brighten the formerly drab facades of their houses. The idea has been widely copied.

"Beauty breeds beauty—and goodness," says Louise Bush-Brown, and evidence supports her contention. Just as the first flowers moved the people to clear the littered streets, so has the new spirit moved into their homes and their lives. The colorful window-box inspires the painted window-frame, which calls for some neat curtains, and curtains emphasize the drabness of a room that needs fixing—and gets it. "You really have to go inside these homes to realize how far-reaching this idea is," a social worker told me.

During the summer of 1954 the people on that memorable 1700 block on Beechwood held block parties and weekly rummage sales to raise money for neighborhood improvement. Then they cleaned up a vacant lot and installed playground equipment for the children. There are quite a few of these improvised "parks" and playgrounds in Philadelphia now. But none is more inspiring than the "Secret Garden" on Rodman Street in South Philadelphia.

The 1500 block on Rodman was transformed by window-boxes in 1953. The next year the grateful residents made it one of the first "independent" blocks by purchasing their own flowers and plants, thereby enabling the co-operating Germantown Garden Club to sponsor some other block. And in the winter of 1954-55 the block leader, Mrs. Mattie Burton, proposed a secret project to a few neighbors.

Behind a high fence on Rodman Street there was a vacant lot, buried under a great accumulation of trash. Mattie Burton went to the city records, looked up the owner, and obtained his permission. Working nights, the little group spent most of that winter carting away the debris in old baby-buggies and bushel baskets. As spring approached, they hauled in topsoil and laid the red-brick walks.

But not until the flowers had been planted and the home-made benches installed did they knock down the old boards and erect the neat white picket-fence. "We planned it as a surprise and we kept the secret," Mattie Burton says. "So that's why we named it The Secret Garden." And the secret garden is now the center of community life on the 1500 block of Rodman.

The success of Philadelphia's neighborhood gardens has inspired the launching of similar projects in Detroit, Boston and Baltimore, and a

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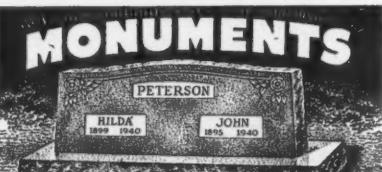
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group of New York women are planning to introduce the idea in Manhattan's housing projects and depressed areas."

In 1956 when she received the coveted Gimbel Award in Philadelphia "for outstanding contribution to humanity" Louise Bush-Brown recalled that no one was more surprised than the Philadelphia policemen.

"I remember the day we planted the geraniums and petunias, marigolds and zinnias in Ken-Watt Court," she says. "We were about to leave when the red police car drew up at the entrance to the alley. 'Lady, you're just wasting your time and energy,' the officer said. 'There won't be a flower left in 24 hours.'

"Well, the officer was wrong—not only about Ken-Watt Court, but about all the boxes and gardens that have sprung up in the city during the past three years. People just don't destroy the things they love."

In downtown Philadelphia there's a narrow alley called League Street which two years ago was a civic eyesore. Not long after William Penn planned the city as a "green country town which will always be wholesome," the red-brick houses on League Street were gracious homes; now they were sagging derelicts. Then, in 1954, the people formed the League Street Neighbors Association and went in for window- and sidewalk-boxes. Finding plants that would grow in the sunless alley was a problem. But the cooperating Weeders Garden Club recommended coleus and impatiens and begonias, and the plants did wonderfully in the dense summer shade.

Far from being an eyesore, League Street is now considered a "quaint" attraction by sightseers who look for relics of the town's historic past. Founder William Penn might be proud of present-day League Street, as indeed he would be proud of Louise Bush-Brown.

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RESURRECTION

(Continued from page 33)

meaning also. I believe Christ wants His resurrection to mean to you that life can be revived, that there can be a restoration, a resumption of life with renewed vigor, that what sinks into the lethargy and dullness akin to death can rise again. Like the ancient Phoenix bird of the Egyptians it can be revived, young and strong, from ashes that are cold and grey.

As you and I come to church throughout the year, don't most of us find that we can give assent to the principles of Jesus? We respond to His challenge to deepen the moral fibre of our personal and national life! Sunday after Sunday we are moved by inspiration. Our souls are fed at the Holy Table. Then, amid the great panoply of spiritual wisdom and insight comes Easter, most glorious of all, to sound a deep truth for you. Child of God, behind these exalted anthems, lovely flowerers and processional is a word that's trying to find a place in your heart and mind: "Above all, make room in your religion for resurrection!"

Don't miss that message today!

Years ago Paul stood on Mars Hill in Athens. He spoke to cultured, sincere people like you. He talked about the spirituality of God, about the brotherhood of all mankind. Ye are made of one blood, he affirmed. He talked about repentance and judgment and no one objected. Then he spoke of the resurrection. And the Scripture says some mocked and some said, "We'll talk to you about this again—some other time." They put him off.

Don't let Easter's message find you mocking or putting off! Give to it fair open-mindedness. No, do more than that. Be hospitable to Easter's assurance that you can go out and recast your humdrum life and your troublous world in the mold of a revival, a resurrection. Stop walking with leaden feet and leaden hearts among the dead. Hear that message! Take the idea of resurrection from the far edge of your thinking, put it in the center.

Someone might have said to the French chemist, Louis Pasteur, "Don't you know there's no answer to the mystery of fermentation? We'll never find out what causes rabies in dogs or how to treat hydrophobia in man." But Pasteur, trustfully, hopefully, literally brings out of the grave of ignorance the light of new knowledge on fermentation and vaccination. The new vistas were so vast and valuable that T. H. Huxley estimated Pasteur's contributions were greater in monetary value than the total indemnity paid by France to Germany in 1870. Resurrection, indeed!

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in your laboratory in New Jersey, we have kerosene lamps. Now we have gas light. We're satisfied. You'll never find a filament for that ridiculous thing you call an incandescent lamp." But Edison doesn't walk among the dead. He has an expectant outlook that has room for the new and the better. And he illuminates the world.

THESE illustrations could be multiplied a thousandfold, each adding its voice to the affirmation that when something of this Easter spirit with its faith in a new and a better life—a resurrection—has primary place in a man's and a woman's thinking, they begin to really make this a better world. Walk, as one so easily can, amid the bones of generations who have said, "We'll always have war. We've always had it; we always will." Walk among the graves of those who have said for centuries, "It's impossible to create anything approximating international order and peace," and so it will ever be, devastating war after devastating war with all the subsequent chaos. But if there is someone—or two or a dozen, or a thousand or a million—who will put on the stout shoes of faith in man's ability to make this a peaceful world, it is that one who will begin to lead us into a different era.

Some of us believe this country of ours has not been nourishing itself in recent years on the rich idealism that suckled it in its infancy and brought it to greatness; faith in man's ability to govern himself; confidence in the idea of freedom, of democracy, of equality of opportunity; trust that ours is to be a beneficent destiny not alone to ourselves, but to mankind. Well, neglect these truths in our national life and of course they die. But let some sense of revival be yours. Believe that those convictions were not alone to be meaningful to Washington and Adams and Jefferson of a day that is past, but that



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Pass on and see, too, that a resurrection faith is really imperative if we want to fulfill the kind of individual manhood and womanhood of which we're capable and to which we're called.

I daresay most of us have been nurtured in the theories and observations resulting from the study of heredity and environment. What we are, we have been taught, is a result of chromosomes and their chance arrangement, of climate and nutrition, the family and the environment into which we happen to have been born. I do not question that these provide certain data about human personality. But Easter has some data for us, too. It turns the spotlight on another fact—that you and I, in spite of our heredity or environment, can change—through Christ. As surely as the cellular makeup of our bodies changes once every seven years or so, we can mentally, spiritually become new creatures. Your mind, your spirit can walk out of the graveyard of habit, of dullness, of mediocrity.

At the apex of man's insight is Easter's wider knowledge which affirms: Yes, all that is said about environment and heredity is valuable. Use it, incorporate it in the framework of your understanding. But never forget this, too—that a crafty, pessimistic, mean-mouthed man named Zacchaeus became a generous, loving, helpful outgoing character. A violent, petulant and unstable man called Peter became a rock on whom the church could depend. Never forget that Jesus, the Christ, Who also in His humanity was a carpenter's son born in a little back eddy of the Roman Empire, is more alive and influential 20 centuries later than when He physically talked to a few followers by Galilee! You need not be a cowed slave, chained to the irons of your heredity and environment. Your soul, your mind can make you a free man, a nobleman, a king.

Do you have some dream you've let get tarnished across the years—some hope that's been crushed, some faith, so clear and real in childhood, but which is now dim? If so, you need no minister to tell you that a very important part of yourself is on the way to the grave. But it needn't go on dying any more than the neglected ideals of the prodigal son. Remember that the father said of the prodigal, after he came to himself, "This, my son, was dead, but is alive again." So it can be with you!

You and I were made for growing, for kinship with greatness. Like a harp that was made for music, we were

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It seems to me we churchmen really need this message. We need to say to ourselves that we are not close to Jesus or understanding Him fully if we seek for Him only in the traditions of the past. The genius of our religion is that it has the future—that this Jesus isn't to be found among the dead! He is risen from the dead! He's always beckoning from the threshold of a finer tomorrow. He is the illustration that out of the deadness of old life there can be a new man, that out of the dullness and the sin of this world we can yet build a kingdom of love and peace. He is the exponent and the exemplar of resurrection. What an injustice we do Him and ourselves if we do not see Him calling from ahead to more fruitful tomorrows, even as He opens to us the door of eternal life.

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THE END

EASTERTIME READING

suggested by:

James DeForest
Murch

National Association
of Evangelicals,
Cincinnati, Ohio

The Bible

The Face of Our Lord, Paul S. Rees (Eerdmans, \$1.50)

Protestant Preaching in Lent, Harold J. Ockenga (Eerdmans, \$3.95)

Touch of the Master's Hand, Charles L. Allen (Revell, \$2)

12 Great Questions about Christ, Clarence E. Macartney (Baker, \$2.50)

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Something for Nothing?

Free Filmstrips

People keep asking us where they can get free filmstrips for use in the church. Filmstrips are sold outright for the most part and not rented. There are few free items suitable for church use.

However, we did take a run through a book, *Educators Guide To Free Filmstrips*, Eighth Annual Edition-1956 (from Educators Progress Service, Randolph, Wis.), to see what we could find for the church. While this book contains much for schools and clubs, granges and lodges, colleges and adult education classes, it does not list very much of direct use in church work.

Here are some filmstrip titles which can be used to give background for missionary education. The bracketed number refers to the source given below: *Ancient Egypt* (1); *Belgian Congo* (1); *Egypt Today* (1); *Picture Story of Malaya* (1); *Life in Japan* (2); *Cook Islands I and II* (3); *Experiments in Social and Technical Assistance—India* (4); *Nearby and Far Away Lands* (4); *Quaker Trip to Russia* (4).

On the social problem of prejudice you might try *Culture and Creed* (5) and *Rumor Clinic* (5). Others that looked interesting to me were: *Life of Helen Keller* (6); *Make Friends Through Books* (7); and, *Your Trip Through the Suez Canal* (8).

We cannot, of course, vouch for either the quality or the utility of these filmstrips. Most of them are new. All of them have printed narration and notes. If interested, book at least a few weeks in advance. Write to sources given here, not to us: (1) Audio Visual Associates, Bronxville 8, N. Y.; (2) Japan Travel Information Office, 10 Rockefeller Plaza, New York 20; (3) New Zealand Embassy, 19 Observatory Circle, Washington 8, D.C.; (4) American Friends Service Committee, Visual Aids Section, 20 South 12th St., Philadelphia 7; (5) Anti Defamation League, 343 South Dearborn St., Chicago 3; (6) Better Vision Institute, 3157 International Bldg., 630 Fifth Ave., New York 20; (7) Care Film Unit, 660 First Ave., New York 16; (8) Vacuumate Corporation, 446 West 43rd St., New York 36.

Free Films

Despite the high cost, American concerns have made many fine films to tell about themselves, their activities and their products. Others tell about America, its beauties, its wonders, its history, and its greatness, adding only the sponsor's name.

Apparently there are very few on religion although a wide variety of subjects are covered: health; insurance; mining; railroading; meat packing; travel; sports; national parks; and so on. All are of good to superior technical quality, and most are in color. Many of them will interest youth and adult groups, and be suitable for fellowship meetings.

You will find many which are suitable for fellowship meetings—of young people, of young adult clubs, of men, of women, and useful in family-night programs where the emphasis is on recreation and fellowship.

You will enjoy such films as *Farm Family American*—interesting drama on modernizing a dairy farm; *America for Me*—cross-country trip to points of historic interest; *Member of the Family*—the joys and trials of owning a dog; *Of Town and Country*—a saga on ice cream; and *Fiesta*—how teenage girls can put on a genuine Mexican party. These are typical. There are many more.

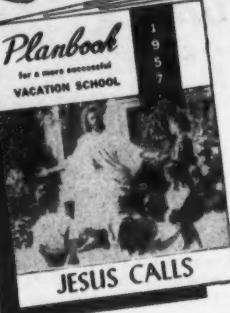
Your denomination has produced many films on missions, on stewardship, and many phases of the preaching and teaching work of the church which you should know about and use. Write to your denominational headquarters.

WHILE useful, don't try to get along on nothing but "free" films. Depending on these films to get the main job of your church done would be like trying to live and work on the samples handed out at the supermarket. Don't try it! Your church should provide a budget for films just as it does for other things used in its programs.

These companies distribute "free" films: Association Films, 347 Madison Ave., New York 17; Ideal Pictures, 58 E. South Water St., Chicago 1; Modern Talking Picture Service, 45 Rockefeller Plaza, New York 20.

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to limitations. Even scholars have considerable difficulty with the exact details of many Biblical incidents. The validated imagery of the careful producer ought to have priority—and must have right of way if we are to have Biblical films at all.

How much simpler it would have been if the writers of Biblical material had included a parallel version in the form of a screen-play? Or better still, a shooting script! Lacking these, we must depend upon the producer and his advisers and hope that they are to a considerable degree both craftsmen in their ingenious trade and Biblical scholars.

THE END

THE ROAD HOME

(Continued from page 29)

there's another path. When do you walk it?"

"In June," Benny said. "It leads you through the middle of a wild strawberry patch. They get ripe in June."

Then we came to a barn. Benny stopped by the barn and hung his book strap on a fence post.

"Mr. Elmore's barn," Benny said. "He lives in that house across the creek over there. Kind of old, he is. Can't walk the footlog any more. No trouble to me, though. I pass his barn morning and evening, going and coming from school. No trouble for me to feed his stock for him."

I waited while Benny went into the barn and threw down some hay and scooped out oats for the horses. Then he asked me to come in. He asked me if I had ever rubbed the soft gray mousey nose of a mule colt, and he knew I hadn't—till then.

"How long have you been feeding Mr. Elmore's stock?" I asked.

"All winter," Benny said. "Sometimes it made me a few minutes late to school, but when you scolded me for being late, I couldn't explain. You're from town and you couldn't understand about creeks and footlogs and old men with rheumatism."

With that, Benny put two fingers to his lips and blew a keen note that echoed from across the creek. From the front of the old farmhouse, I saw an old man wave.

"Just telling him I didn't forget to feed his stock," Benny said and then got back on the subject of being late for school.

"Come next fall and school again," Benny said, "I guess you won't have to scold me for being late any more. By then I aim to have a bike. You see, sir," Benny went on, "soon as school's out I aim to get a lot of work doing jobs for people along the creek. I aim to work out a bike."

"Doesn't Mr. Elmore pay you for feeding his stock all winter?" I asked.



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"I guess he might," Benny said, "but Grandma won't let me take anything. Grandma thinks people shouldn't be charged just because they can't walk. Anyway, it's no trouble to me, just passing by like this."

We walked on a way until Benny pointed to an ancient walnut tree.

"Would you like to crack some walnuts?" he asked. "There's some still left under the leaves. They're sweeter after they're out all winter like that."

As we came up to the old walnut tree that looked as old as the cliffs along the creek, I noticed something else. "There's somebody's grave," I said.

"No need to be afraid of it," Benny said. "That's my grandpa's grave. Know why it's there, sir? Because of the walnut tree. Grandpa picked it out before he died. Told me and Grandma he wouldn't be lonesome, with the school kids stopping to crack walnuts."

I followed Benny Ames to a flat rock underneath the old walnut tree. He unloaded his books and found a rock for me and one for himself.

When we started cracking walnuts, Benny took from his pocket an old pocketknife that was worn slick with age and use; half of one blade was broken off.

"Did I ever show you my knife, sir?" Benny asked. "Grandpa gave it to me before he died."

With the point of the one unbroken blade, we gouged out the sweet kernels of the black walnuts. While we were close to each other like that, Benny Ames got the friendliest I'd ever known him.

"The walnuts are kind of scarce," Benny said, plundering in the last year's leaves for another one.

"Light crop?" I said.

"No, sir," Benny said. "This tree was loaded. But you know how funny womenfolks are, sir. About new hats and such. Grandma got to feeling of the buds—every spring when the buds swell, Grandma gets to talkin' about

EASTERTIME READING

suggested by:

Samuel M.
Shoemaker

Rector,
Calvary Episcopal
Church,
Pittsburgh, Pa.

The Bible

Person and Place of Jesus Christ, Peter Taylor Forsythe (Arlington, \$3)
Miracles, C. S. Lewis (Macmillan, \$3.75)
In Search of Maturity, Fritz Kunkel (Scribner's, \$3.50)
Orthodoxy, G. K. Chesterton (Dodd Mead, \$3)



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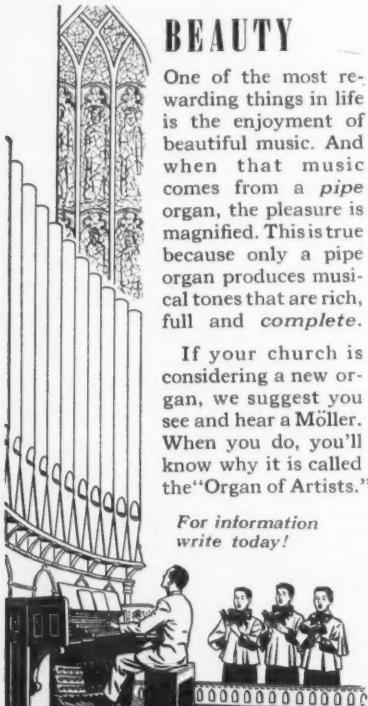
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the apple trees putting on their spring dresses and hats. And know what, sir? I gathered up three bushels of walnuts under this tree. I carried them to the store we passed down the road. I traded the walnuts for a little surprise for my grandma."

From the walnut tree, we walked on a short distance. Turning a bend in the creek road, we came upon a barn.

"Grandma's barn," Benny said, and here he turned and looked at me soberly and crossed his lips with his finger.

"Would you like to see Grandma's surprise?" he whispered. "Come in the barn with me and I'll show you what I bought Grandma with my walnut money."

I followed the boy inside the barn where he quietly climbed a ladder, and motioned me to follow. Halfway up the ladder I stopped and waited for Benny to grope in the hay. What he came out with was a hat box. Benny handled the box as if it contained something precious and untouchable. He lifted the lid just enough for me to see and what I saw was the quivering white plume of a spring hat. Quickly he put it back.

When we came out of the barn a flock of guinea hens had lined the lane fences from the barn to the house.

"Grandma's noisy guinea hens," Benny said. "Know what they're saying?"

"I have no idea."

"That's because you're from town," Benny said. "The guinea hens are telling Grandma about you. They're telling my grandma that somebody strange is coming to our house. You see, sir, when it's only me, they don't bother to potrack like that. There's Grandma now."

I glanced toward the house. In the corner of the yard stood an ancient apple tree. It was blooming and the blooms sifted down on the silvered hair of an old woman.

"Know what, sir?" Benny said. "I bet you she's right now thinking of a spring hat."

We walked up to her.

"Grandma, this is my English teacher," Benny said, and dashed ahead to throw his books on the porch swing.

The old lady reached across the paling fence to shake hands with me. "Awful glad you walked home with Benny," she said.

We walked toward the front porch. It seemed to be the friendliest little house I'd ever seen.

The old lady kept looking about for Benny and I thought I detected some curious uneasiness.

"Is it about the paper Benny didn't write that you came?" she asked.

"Why, no, Mrs. Ames," I said. "It was just for a walk in the spring."

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Occupation . . .



**EASTERTIME
READING**
suggested by:
Raymond I.
Lindquist
Pastor,
First Presbyterian
Church,
Hollywood, Calif.

The Bible
An Anthology of the Love of God, Evelyn Underhill (David McKay, \$3.50)
The Soul of Prayer, P. T. Forsyth (Allenson, \$1.50)
Through Troubled Waters, William H. Armstrong (Harper, \$2)
The Church Under the Cross, J. B. Phillips (Macmillan, \$2.50)
The Voice from the Cross, Andrew W. Blackwood, Jr. (Baker, \$1.50)

"He tried to write it," she said. "He got his school pad, and I reckon he wet his pencil 50 times. But he said there just wasn't anything at our house or along the road a person could write about. I couldn't help him. Like he said, nothin' ever happens around our house."

At this point, the old lady saw Benny taking off after a dog that was yapping in the briar thickets on the hill.

Then she looked at me, and I saw the gay sparkles dance in her eyes.

"Now that he's gone," she whispered, "I want to show you something."

She took me toward a decaying old smokehouse, her eyes dancing all the while.

Inside the smokehouse, she removed a discarded table oilcloth to show me a brand new bicycle.

"Benny's bicycle," she said. "I'm saving it for his birthday present next week. Mr. Elmore brought it a week ago. I didn't allow Benny to charge the old man for feeding his stock through the winter. He had to pass the barn twice a day anyhow. But I do think it has worked out real nice the way Mr. Elmore fixed it with a birthday present."

I thought then of the hat box hidden in the hay out in the barn, and of this place where nothing ever happened that a boy could write about.

The old lady interrupted my thoughts with her insistence that I come in and stay for supper. That was tempting, for I could smell frying meat and boiling coffee, but I had to get back to town.

I turned and walked back down the schoolhouse road. From far down the road I saw Benny Ames high on the hill chasing the dog. I could hear his clear high voice, and his grandma calling him, and I thought how wonderful it is to have secret happiness in your heart.

THE END

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MOTION PICTURE REVIEWS



Rollicking ballads, Fess Parker and authentic-looking Indians and pioneers add up to pleasant entertainment in "Westward Ho, the Wagons!"



Mr. Barrett, the despotic father of "The Barretts of Wimpole Street" keeps his daughter Elizabeth a bedridden captive of his affectionate concern.

Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

★ The Barretts of Wimpole Street (MGM) The romance of Elizabeth Barrett and Robert Browning is told anew in elegant Victorian settings with CinemaScope and MetroColor. The well-known love story emphasizes the austere, domineering and possessive character of Mr. Barrett who still rules his nine grown children with an iron hand. Psychological implications of some of the emotional situations exposed are interesting, realizing the time and place of the drama enacted. Settings and costumes are good, characterizations convincing and the production shows good taste. **A, MY**

Westward Ho, the Wagons! (Disney, Buena Vista) An historical drama of the westward trek toward the Oregon Territory in the early 1840s. A wagon train of pioneers meets Indians, both friendly and hostile. The demonstration of great courage on the part of a boy and a doctor, and the development of amicable relations through patience, tact and understanding result in an excellent western, true to the times and with authentic details such as Indian costumes, tepees, and pioneers' equipment. Good music, fine acting. Welcome family entertainment, in CinemaScope and Technicolor. **F**

The Young Stranger (RKO) A careful, serious character study of three members of a Beverly Hills family whose wealth and social standing have proved more of a barrier than a bond in maintaining family ties. Emphasis is placed on the

all-too-common situation which develops between a too-busy father and his almost grown son. A polished production. **A, Y**

Edge of the City (MGM) This is the story of a young man running away from authority: his home, the Army from which he has deserted, his sadistic section boss—and himself. In the midst of his troubles he is befriended by a cheerful, respectable Negro, and is reasonably happy until the crooked boss kills his friend in a fight. Overcoming the instinct to run again, the boy avenges the death with violence. The natural friendship of the two men on a human and not a racial basis and the good family relationships in the stronger man's family are fine points in this well-directed social drama. **A, MY**

Smiley (London, 20th C-Fox) A comedy-drama relating the ups and downs of

a young boy in an Australian bush village. Winsome young Smiley is possessed with desire for a "bike" he has seen in a catalogue and tries to earn money to buy it. This leads him into all sorts of adventures and even serious trouble. The depiction of life in a small Australian community, the effect of rugged existence on an imaginative child, the irresponsible attitude of his drunken father and the concern of the understanding church rector are all facets of an absorbing whole. **F**

Tears for Simon (Rank, Rep) A moving British melodrama of suspense, heartbreak, love and final happiness of a young American couple living in London whose small son is stolen. The story furnishes a comparative study of the methodical against the emotional reactions in such a case. A disturbing subject is handled with calmness while its development holds progressive suspense without harrowing details. Very good acting. Eastman color. **A, Y**

AUDIENCE SUITABILITY RATINGS

A—Adults; **MY**—Mature Young People;
Y—Young People; **F**—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

Oedipus Rex (Kipnis, MPD) This is the Eastman color film of the unusual stage production of Sophocles' great Greek classic by the Shakespearean festival players in Stratford, Ontario. In true ancient Greek theater style, the actors wear masks. Because of fixed facial expression, the player must rely on dramatic ability and the perfection of his diction: this is all done with distinction. An impressive and interesting film, different from usual entertainment fare. **A, MY**

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The Iron Petticoat (MGM) Bob Hope's brand of slapstick comedy is used to poke fun at Russians trying to inculcate their doctrines into anyone within reach. There is a great deal of drinking by both men and women. **A, Y.**

Top Secret Affair (WB) Making use of some characters in John P. Marquand's *Melville Goodwin, U.S.A.*, this comedy has also some serious intentions. There is much too much drinking. The surprise element enlivens the film, entertaining in a sophisticated vein. **A, MY**

Five Steps to Danger (UA) In this exciting melodrama of espionage, agents of a foreign country try to prevent the delivery of important technical information on secret weapons perfected by a German scientist during his imprisonment. A well told, well acted story. The plot is much involved but the thread of development is never lost and the climax is reached satisfactorily. **A, Y**

Drango (UA) The reconstruction period following the Civil War is the background for this melodrama. A Union cavalry major is sent to rebuild a town he had destroyed under orders during Sherman's march to the sea. Suspense is maintained to the dreadful climax. **A, Y**

X—the Unknown (RKO) Science fiction with enough scientific jargon to make the tale almost plausible, enough suspense and horror to provide background for a few nightmares and with enough of a fictional plot to make it tolerable. **A, MY**

Mister Cory (UI) From the slums of Chicago, a young man makes his way to the top of the gambling "profession." This is presented as an accepted means of livelihood. All those involved in this melodrama live on a selfish, materialistic, amoral level. **A**

The Halliday Brand (UA) This tough, violent western melodrama portrays the bitter feud existing in the family of a ruthless and despotic rancher acting as county sheriff. Acted realistically, this unhappy and passionate tale holds attention, the father being a terrifying figure. **A**

Kelly and Me (UI) The story of a song-and-dance man and the dog that chooses him for his friend. **F**

The Quiet Gun (Regal, 20th C-Fox) A slow-moving but violent western. **A**

Ride the High Iron (Col.) This simple melodrama stresses the desirability of self-respect but is too contrived to be convincing. **A, Y**

Four Boys and a Gun (Security, UA) A realistic consideration of a social problem. **A, MY**

Don't Knock the Rock (Col.) An apology for rock-and-roll music. **A, MY**

Sierra Stranger (Col.) A western slug-fest with confusing plot, too much violence, too-evident drinking. **A**

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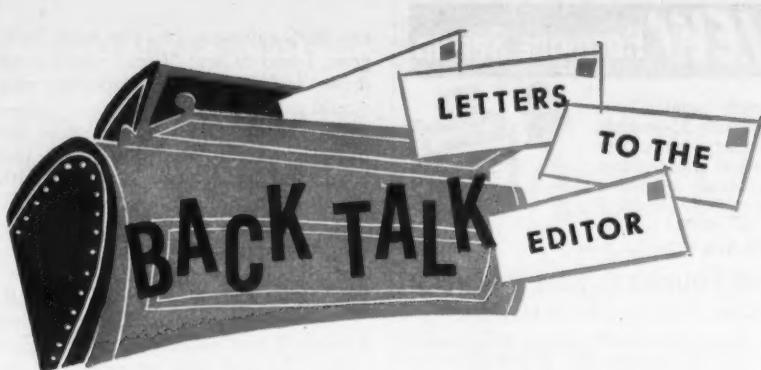
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Selected Movies

To THE EDITORS:

I am only 11 but I think that the "King and I" is the most wonderful movie I've even seen in my life.

Newtonville, Mass. JUNE A. ROBINSON

... The movie version of "The Friendly Persuasion" made me not only disgusted but sad. I have read the book several times and liked it so much. Why did the movie bring in vulgar and suggestive scenes that were not in the book at all? Right now I think it will be a long, long time before I go to another movie!

Bellefontaine, Ohio

MRS. HERMAN C. MARMON

... My vote for "Friendly Persuasion" is in consideration of the clear moral effect of the picture. How to express the Christian principle of passive resistance to war and war-mongering is an acute challenge to Christians. Here it is carried out with naturalness and humaneness. Moreover, it is a lovable picture.

Pikeville, N. C.

B. W. GAITHER

Do-It-Yourself Reprinted

To THE EDITORS:

I should like permission to use "Do-It-Yourself-Religion" (July) in our monthly magazine distributed to our church membership. We feel there is much in this article which would cause our people to stop and think about their relationship to their church.

River Rouge, Mich.

REV. HAROLD A. NESSEL

• To date we have received and granted 20 similar requests.

Protestant Marriages

To THE EDITORS:

We thought that informed people knew the position of the Catholic Church in regard to marriages of non-Catholics. For your information and perhaps to correct the impression that CHRISTIAN HERALD readers have as a result of earlier articles, perhaps you would like to carry this information.

In the eyes of the Church, marriages of non-Catholics among themselves are valid, real marriages and they bind the parties until death parts them. In Canon 1099 the law of the Church clearly states that "non-Catholics, whether baptized or not, who marry among themselves are nowhere bound to observe the Catholic form of marriage."

Actually, the Catholic Church thinks more highly of non-Catholic marriages than do many non-Catholics in Protestant churches insofar as permitting second "marriage" after divorce, whereas the Catholic Church, following the teaching of Christ does not do so.

Every year there are thousands of U.S. Protestants who wish to become Catholics but who are unable to do so because they have remarried after a divorce from another non-Catholic party when investigation proves that their first marriage—whether witnessed by a civil magistrate or a minister—was a true and valid marriage.

Washington, D. C.

REV. JOHN E. KELLEY
Nat'l Catholic Welfare Conf.

• We are glad to pass along Father Kelley's endorsement of Protestant marriages for the benefit of those who will be comforted thereby.

Winter Project

To THE EDITORS:

During a recent cold spell (it was 40 degrees below zero and then "warmed up" to 20 below) I made scrapbooks of material in the last two years' issues of CHRISTIAN HERALD, one of Woman's Place in the Church ideas, the other I Remember pages. This latter book also has stories and articles that will be helpful in building devotional, inspirational, informative and entertaining programs. I've often been called upon for such material and now it is gathered under specific heads. Each issue is used in our family for its Daily Meditations; it often accompanies me to WCTU meeting; it is helpful at Sunday school and our Ladies' Fellowship.

Dickinson Center, N. Y.

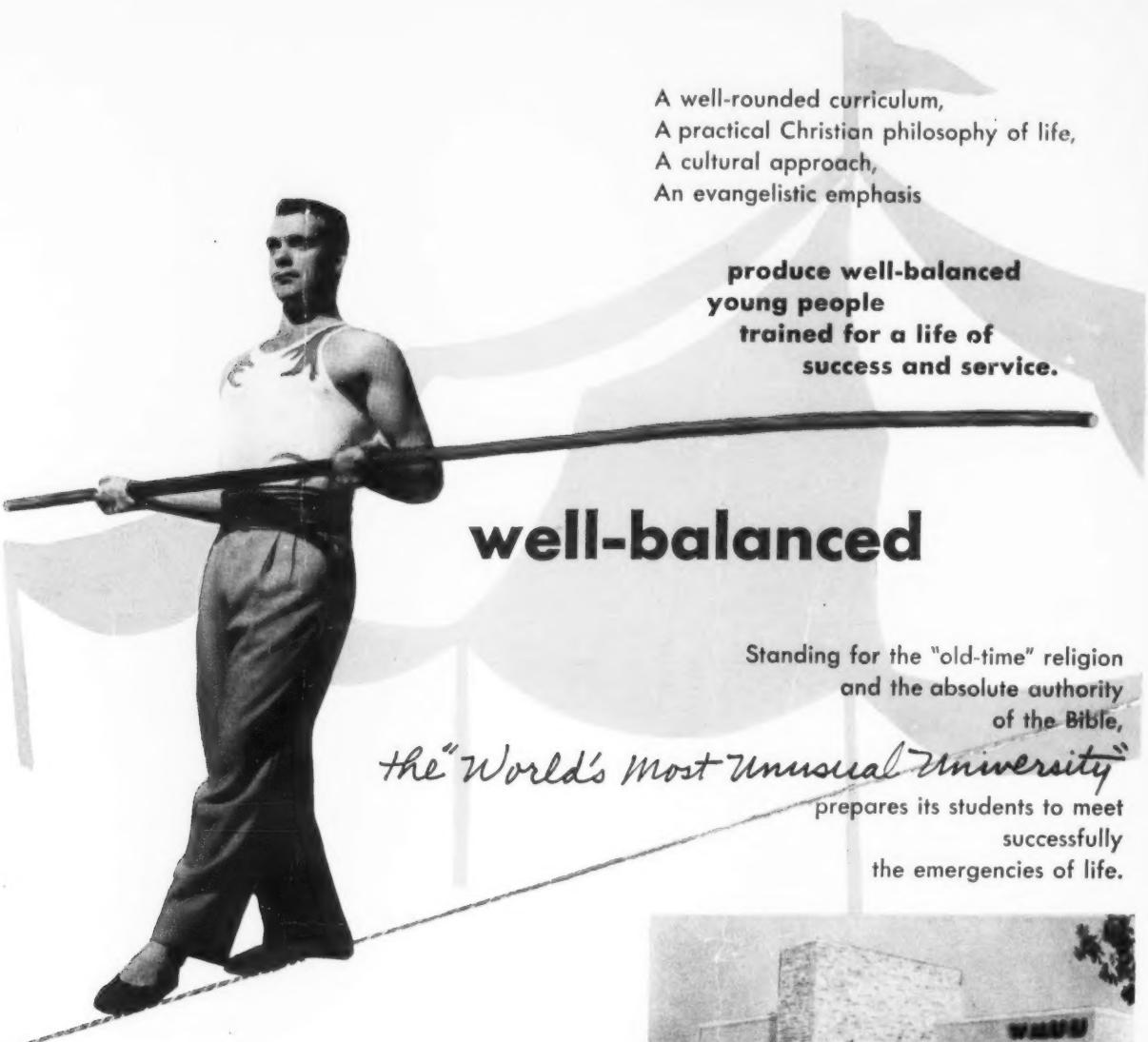
MRS. MEARLE L. BENNETT

Finds Trash

To THE EDITORS:

Why do you degrade a Christian magazine with such trash as the advertisement inside the front cover of the February issue? This is a very poor testimony of the saving power of Christ. In some of your articles you stand out so against what some of this represents, then allow such things to be put in a so-called Christian magazine. It is rather inconsistent. We are not to bring Christ down to the level of the world but bring the world up to Him and His standards.

Celina, Ohio REV. L. W. HERSHA



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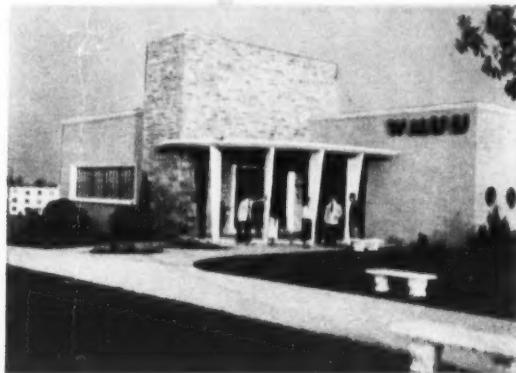
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A black and white portrait of a man with dark hair and glasses. He is resting his chin on his hand, looking thoughtfully to the side. The image is cropped closely, focusing on his face and upper shoulders.

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